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PARENTS ARE CHILDREN

YOUNG DENNIS listened intently to his mother's bedtime reading of the Bible. The story was familiar. He remembered it from Sunday school. He knew, too, that it was the subject of a huge painting in the church. It was the story of Jesus blessing the little children and saying, "Let the children come . . ."

When his mother had finished reading, Dennis leaned back against his pillow. He locked his hands behind his head and assumed an attitude of deep concentration. His mother waited quietly to begin their usual discussion, imagining the scene back in Judea as she supposed the small boy was doing.

BUT WHEN he spoke, Dennis gave voice to thoughts which were not of the past, but the present.

"You know, Mom," he said. "Jesus meant everybody when he said that about the chil-

dren. Even you."

"Even me? Why?"

"Because you are a child even though you are a mother. If God is our Father in heaven, then all the people are his children, right? Even mothers and fathers."

AFTER DENNIS said his prayers, his mother went downstairs to take up her routine tasks she had begun earlier in the evening. She folded the baby's diapers, mended socks, patched dungarees, dampened clothes for the next day's washing. And as she worked, she realized that all too often she thought of herself as a mother with never-ending tasks to fight with daily problems to solve, and a heart to soothe. Somehow it was a comfort to be reminded that she, too, was a child who had Someone to turn to when weary and heavy-laden.

—ERNESTINE DAUER



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Clergy and choirs march along street toward new building of Grace Church, Pottstown, Pa. For story and pictures of building dedicated June 6, see page 42.

THE CHURCH IN THE NEW

Evanston, 1954

Delegates and official visitors to the World Council of Churches Assembly filled Evanston's 1,600-seat First Methodist Church to capacity for the opening service on Sunday, Aug. 15. Other thousands sat in an outdoor chapel or stood outside to hear the service from loudspeakers that boomed over a city block. Many others watched on television or listened over the radio to the solemn worship which opened the Assembly.

Four of the five men who share the office of president of the World Council participated. Pastor Marc Boegner of France read the Old Testament lesson in French. Archbishop Athenagoras of Greece read the New Testament lesson in Greek. Bishop Eivind Berggrav of Norway led the recitation of the Apostles' Creed in German. Preaching in English, Bishop G. Bromley Oxnam declared that "we dare not identify the Gospel of Christ with any historically conditioned political, social or economic system. The Gospel stands in judgment on all of them."

Of the World Council's future he said: "We intend to stay together."

The delegates, who represent 168 million Christians in 48 lands, formed a colorful group. Richly-hued vestments, native dress from the Orient or Africa, ruffed collars on Scandinavian clergy and bearded patriarchs from the Near East provided camera fans outside the church with a field day after the service.

A crowd estimated at 125,000 jammed lakefront Soldier Field at Chicago in the evening for a drama-packed "Festival of Faith" sponsored by the Church Federation of Greater Chicago in honor of the Evanston Assembly. A cast of many hundreds combined to present the creation

story to a crowd that had come by train, plane and bus from a half-dozen states.

American Hope

Americans have been busy for the 300 years, a Congregationalist professor from Yale, Dr. Robert L. Calhoun, explained at the opening plenary session. They have had a continent to settle, a nation to build. The result is that "when we think of hope, it is usually hope for a better life tomorrow, for our children, for the increasing number of those who depend on us and for whom we feel responsible," said Dr. Calhoun.

Americans developed a "homeland theology." In recent years Christians in America have been concerned with remedying injustice in the new industrial and political scene. American hope has been "centered in the manifest power of Christ to overcome evil with good here and now, and throughout man's future on earth. It does not forget the final judgment nor the life everlasting, but its confidence has been in God's grace from day to day."

Danger in American thinking, said Dr. Calhoun, is in mixing up our ideas of the American way of life. We sometimes think "the Kingdom of God would be established on earth precisely if and when our particular way of life was imposed on all people."

European Hope

We miss the real truth regarding Christian hope if we place "the emphasis on the preservation of this threatened world," said a European theologian, Dr. Edmundo Schlink of Germany's Heidelberg University. "If we expect Christ to insure this world so men may continue un-

turbed in their pursuit of liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is not the hope of the world, but the end of all the world's hopes."

Christ is the hope of the world, said Dr. Schlink, only insofar as "the world no longer remains the world, but is transformed through repentance and faith."

This biblical hope, Dr. Schlink said, does not mean the Christian may "remain aloof from the struggle between political and secular programs." Because the Christian is freed from false hopes by his expectation of the Lord's coming, he owes it to the world to bear the witness of sobriety, of coolheadedness. His is the task of showing what mankind's real situation is.

Quest for hope

The special quest which was to be the main objective at the Evanston assembly

was to seek greater understanding of "the Christian hope." If the church "is to find complete fulfillment, and if earthly existence is to be saved from meaninglessness," the World Council was told last week, "we must look not only to the course of earthly history but beyond it."

Two dangers face a Christian, the assembly was told. "On the one hand, he is tempted to despair of this world and to fix his whole attention on that which is to come . . . In his longing for the heavenly city with all its blessedness, he may pass by his fellowman, fallen among thieves, and leave him by the roadside."

The opposite danger, it was explained, is that the Christian, who has been "made a sharer here and now in Christ's risen power, may forget that what is given here is still only a foretaste . . . He may forget the true dimensions of man's existence as a child of God created and redeemed for eternal life."



AT EVANSTON THIS WEEK . . . Carl Lund-Quist, Lutheran World Federation executive secretary . . . W. A. Visser 't Hooft, World Council general secretary . . . Dr. Martin Niemöller of Germany, Bishops Laszlo Dezser and Lajos Veto of Hungary

There are other hopes

"Most men are confused" today, the assembly was reminded. "Many are anxious. Some are despairing."

But it is a mistake to suppose that "most men are without hope. On the contrary, many hopes of many kinds . . . claim the allegiance of millions."

One hope is "democratic humanism." Some say "democracy is Christianity expressed in social and political structures." It is true that "democracy is a child, or step-child, of Christian belief and compassion," but it gets into trouble if it disregards or denies God. "Inequality, discrimination, injustice, reliance on naked power, exploitation, and aggression are not absent from democracies, and only man-centered self-righteousness can believe that they are."

The assembly was also warned against "scientific humanism" which believes that man "through the resources of science, technology, and education" can create "a social order that will satisfy man's deepest needs and resolve his basic conflicts."

Warning against communism

Another warning was against Marxist communism which offers many people "an exciting word of hope." Basic faults in Marxist belief, the Council was told, are 1) "The denial of God and the rejection of his sovereignty over all human history opens the way to the idolizing of the party or the economic system."

2) "Marxist belief in the capacity of proletarian man to lead human history to its consummation, to be the Messiah of the new age, is belied by the facts of human nature as we know it."

3) "The belief that mere stripping away of economic disabilities can abolish the strife and self-seeking that have marked all human history finds no support in actual Marxist behavior. The

Christian doctrine of man's nature destiny stands on more realistic ground

Question about Polish delegates

On April 26 a Lutheran bishop and theological professor in Poland sent word to the World Council of Churches that they planned to attend the Evanston Assembly. Nothing more was heard from them. World Council leaders inferred that the Polish government had called off their trip.

This month the Poles—Bishop Kotula and Dean Wiktor Niemczy—accused the U.S. of withholding permission to let them come to Evanston. When time came for their plane to leave Warsaw on Aug. 10, they had not received visas. The State Department said visa applications were late. Dr. Niemczy applied for his on July 11 and Bishop Kotula on July 13.

"At the very time when the American authorities refused to give us visas," said the Polish churchmen, "American propaganda claimed that our delegation to the Assembly in Evanston had been denied permission by the Polish government to participate in the Assembly . . . We hope that the participants in the Assembly as well as all those who desire to develop co-operation among nations, will censure the conduct of the American authorities who are keeping us from the Assembly."

Released-time battle

Churches had won a top-level battle to get permission for released-time classes in religion. In 1948 the U.S. Supreme Court approved releasing pupils from public schools for classes outside school buildings. The problem now is to persuade state or local school authorities to permit the classes.

Vermont's board of education said last month that classes may be held if can



PART OF MISSIONARIES' PREPARATION

Inoculations against typhoid-parathyroid were given at training school for 100 missionaries, held at Meadville, Pennsylvania, by National Council of Churches this month

taken that they are not on school property. Kentucky's attorney general ruled in April that pupils may be released for classes in religion "provided this is done at the written request of a parent or guardian."

Negative on religion classes

A county school board in West Virginia on Aug. 8 decided against any released-time classes. The five-member Kanawha county board voted unanimously that "the arm of the state should not be used to enhance the welfare of any religious body . . ." In public schools the "children of Protestants, Catholics, and Jews learn to work and play together and to understand and respect one another." This unity is endangered when pupils divide into a variety of classes in religion, the board argued.

Released-time was banned in public schools of Delaware in a state board of

education ruling in June. To give "any portion" of the public-school time for "the use of particular religious faiths" would violate the separation of church and state, the board said.

The Decatur, Illinois, school board this month rejected an appeal from local churches to permit a released-time program. "Children do better to get most of their religion in churches and outside of schools," said Lester J. Grant, state superintendent of schools.

Churches gain 2.8 per cent

Annual round-up of church membership figures, to be published in the *Yearbook of American Churches* on Sept. 15, was reported Aug. 25. There were 2,565,716 more Americans enrolled in churches or synagogues at the end of 1953, said Dr. Benson Y. Landis, than a year earlier. This gain of 2.8 per cent brings the total to 94,842,845.

Six out of 10 Americans have church membership, according to the Landis report. (Not included are children of a majority of Protestant churches.)

The United Lutheran Church was the ninth largest denomination on the Landis tabulation. Largest, Roman Catholic Church—31,476,261. 2) Methodist Church—9,151,524. 3) Southern Baptist Convention—7,883,708. Total for 20 Lutheran groups in America was 6,608,951.

Church membership grew 10 million in 14 years from 1926 to 1939, said Dr. Landis, and 30 million in 14 years from 1940 to 1953.

Seventy-nine per cent of adult Americans told Gallup poll interviewers that they belong to churches. The figure squares up almost exactly with information secured by poll-takers for *The Catholic Digest* in 1952. But it is much higher than the actual enrolled membership of the American churches.

Missionaries for migrants

Most neglected people in the U.S. are migrant farm laborers who move north each summer to pick strawberries, fruit, beans, corn. In the winter they gather crops from Florida to southern California. Migrant laborers and their families are estimated at about 2 million.

This summer the staff of volunteer workers sent to the aid of the migrants is small—about 300—but it is the largest group yet recruited for this assignment by the Migrant Mission of the National Council of Churches. In 25 states the volunteers will help take care of small children while their parents work in the fields. They will teach the youngsters to read, supervise health conditions, and give Christian instruction.

Some missionaries to the migrants are equipped with station wagons carrying altar, portable organ, film projector, record player, athletic equipment, books, and

first aid kit. Among volunteers aiding the work this summer are school teachers and college students who sacrifice the vacation on behalf of the migrants.

A language school to train Roman Catholic priests and nuns for missionary work among Spanish-speaking migrants was opened in Florida this year. Archbishop Joseph P. Hurley summoned nuns "to go forth and bring Christ to the thousands of our Spanish-speaking brethren in the fields of Florida."

Catholics get New Jersey medical center

There had been strenuous Protestant opposition to turning over Jersey City's medical center, built in the 30s at a cost of \$41 million, to a Roman Catholic institution. This month the lease was signed, opening the way for the Catholic school, Seton Hall University at South Orange, to use the 17-story clinical building as a medical-dental college.

Following the Protestant objection, the city government advertised for bids from any accredited group wishing to lease the center. The Seton Hall offering to pay \$275,000 annual rent was the only one received.

New Jersey has had no medical college, although a state institution to cost \$10 million is planned.

Communists against religion

There seemed to be no doubt by mid-August that Communists in Russia had decided they must begin a new propaganda war against religion. Early in the month the Moscow newspaper, *Pravda*, led off the attack by publishing a lead editorial, followed by lengthy articles in papers throughout the Soviet Union.

"Recently the church and various religious sects have considerably increased their activity," one magazine reported. "They are strongly circulating religious ideas among the backward elements



FIRST CARLOAD OF WHEAT WAS LOADED IN KANSAS
1954 "All-Lutheran Food Appeal" for overseas relief is underway

the population." Church worship has been made more beautiful so it will appeal to the young. Choir music is improving. Church-sponsored charity has increased. Many Communists have their babies baptized. Church attendance is rising.

To counteract religious influence, atheist lectures are being given by radio. Anti-church slogans are displayed, such as: "RELIGION IS POISON—KEEP YOUR CHILDREN AWAY" . . . "IF YOUR POCKET IS EMPTY, THE PRIEST IS DEAF." An anti-religious book for children, entitled *From Darkness to Light*, was published this month in Moscow.

Bishop was misunderstood

Christian unity "will only be achieved by reunion with the Catholic Church," a Protestant Episcopal bishop, Gerald F. Burrill said in Chicago. By "Catholic" he meant the Church of England, Eastern Orthodox Churches, and others which have bishops in the apostolic succession.

The bishop was startled when a press report stated that he said there could be unity only by reunion with "the Roman Catholic Church." "I wish to correct this false interpretation at once," he announced.

A Roman Catholic theologian was not satisfied. Use of the name "Catholic" by any other church besides the Roman Catholic is "improper and misleading," said Msgr. Joseph C. Fenton.

And so forth

The U.S. Senate began a day's session without a prayer by a chaplain, perhaps for the first time in its history. To meet a technicality in parliamentary procedure, the Senate recessed at 2 A.M. one night in late July, and immediately began a new session. Chaplain Frederick Brown Harris was asleep at his home and there was no clergyman in the Senate gallery. In the emergency Senator Wallace F. Bennett, an elder in the Mormon Church, offered a prayer.

THE DATE was important—July 20. It was the tenth anniversary of a well-planned attempt to assassinate Adolf Hitler. The West German security chief, Dr. Otto John, chose that day to go over to the Communists in East Berlin. He had shared in the 1944 plot to kill Hitler because he believed it would be a shortcut to destruction of the Nazi tyranny. Ten years later he believed he was doing something equally heroic, equally necessary.

On Aug. 10 there were rumors in Berlin that Dr. John had committed suicide. But the next day he came calmly to a press conference with 300 newsmen, including a hundred from western Europe, and answered questions for an hour.

There were secret plans

WHY had he done it? Because the Americans are planning a military crusade against communism, he said, and have secret plans with the Adenauer government to put Germans in the front ranks of the battle. As German rearmament gets underway, he said, Nazis and militarists will take over again. He deserted to the Communists to focus world attention on the dangerous situation.

"Communism, whether you like it or not, is a reality," he said, and Germans must find a way to live with it. Dr. John spent six weeks in the U.S. in May and June, and said he found the United States "downright hysterically mad" regarding communism. American mania would turn Germany into "a radio-active cemetery," he predicted.

Dr. John's statement hit the West German government hard. Chancellor Adenauer hurried back to Bonn from his vacation in the Black Forest. A special session of the Bundestag was demanded by the opposition party, the Social Demo-

crats. They want to know how much truth there is in the talk about secret agreements with the U.S.

German talk of neutrality

DESERTION of Dr. John has strengthened the Germans who want their country to be neutral in the worldwide conflict between America and the Soviet Union. The hour of final decision may be near.

The six nations planning the European Defense Community which is to include German armed forces scheduled a meeting on Aug. 19 to consider French proposals for changes in the EDC blueprint. The French National Assembly expects to debate the plan on Aug. 28-31. Within 30 days the fateful step may be taken uniting West Germany in a military pact with five neighboring countries, putting the Germans back on the road to building up their armaments.

Most Americans consider rearmament of Germany of top importance in building a defense wall against the Reds. But British and French as well as German fear that the U.S. may not be satisfied to stand behind a wall. Their fears increase when they hear American generals call for "preventive war."

Russians had done almost everything to their power to keep Germany out of the West European military alliance. That was one final thing they could do—make the Germans a genuine offer of reunification of their country as the price of staying out of the alliance. In the commotion created by Dr. John's desertion, it might be accepted.

Konrad Adenauer, at 78 years of age, has a few more hard months ahead. He can blame his former security chief for making them desperately insecure.

ONE ACHIEVEMENT chalked up by the 83rd Congress was the complete revamping of the Internal Revenue Code. The huge 900-page tax revision bill, weighing three pounds, brought into an orderly system the tax laws that had been enacted over a period of years, ironing out the inconsistencies and liberalizing many of the provisions.

The most controversial feature was the proposal to exempt income received from dividends, on the grounds that the earnings of the corporation had already been taxed. This became a political football, with opponents claiming that it benefited only the rich. Defenders of the proposed change pointed out that there are thousands of small stockholders who would be helped by the exemption, including many who are dependent mainly on dividends for retirement income. A compromise solution was reached in which the first \$50 of dividend income is tax-exempt, plus 4 per cent of other dividends.

Family benefits

FAMILIES WITH teen-agers who do part-time or summer work will be helped by the new ruling that children under 19 and students over 19 may earn any amount of money without forfeiting their parents' exemption for their support. If they earn enough to file a tax return, they get \$600 exemption in addition. Scholarships need not be counted as taxable income for either parent or student.

Mothers who have to work, and who hire baby sitters or nursemaids to care for their children, can deduct the cost up to \$600 a year. People who are supported by the taxpayer in his home may now be counted as dependents, regardless of relationship.

Families with major health problems will be grateful for the new relief on medical expenses. Outlays for medical care over 3 per cent of total income (reduced from 5 per cent) are deductible. Drugs and medicine cannot be counted, however, unless they are over 1 per cent of total income.

Churches and clergy

CHURCHES MAY GET more income from large gifts as the result of a new provision. The exemption granted to individuals for charitable gifts is raised from 20 per cent to 30 per cent, provided at least 10 per cent is given to churches, schools, and hospitals. Corporations that give more than 5 per cent in one year will be allowed to carry over the unused deduction for two years.

Ministers who are renting or buying their own homes are placed on an equality with pastors who have a parsonage provided. In the past, the rental value of a parsonage was not figured as part of the pastor's salary for income tax purposes. In the new law, a minister who receives a rental allowance and uses it to rent or buy a home can deduct the amount of the rent or of the monthly payment on the house from his taxable income. When the new regulations come out, it is probable that only that portion of the monthly payment will be allowed which reduces the principal, since interest payments and taxes are already deductible.

These changes apply to all of 1954. When next April 15 rolls around (the deadline has been shoved back a month) we will all feel a kindly glow toward the 83rd Congress.

—ROBERT E. VAN DEUSEN

The Churches Have Stayed Together

By LESLIE E. COOKE

The real miracle at Evanston lies in the increasing unity and understanding among churches of far different cultures

AS THE SECOND ASSEMBLY of the World Council of Churches meets at Evanston this week, delegates take for granted the most significant fact about the Assembly—that after six years of work there is still a World Council of Churches. The council has not broken up. Yet in the six years there have been events and experiences which might have disrupted it.

In the second year of its life, the council had to face the situation created by the outbreak of the Korean War. The Central Committee was constrained to declare its mind in a document which could not but open possibilities of misunderstanding and create embarrassment for member churches in so-called Iron Curtain countries. The statement did cause some embarrassment, but the bands of Christian fellowship were strong enough to hold the council together.

MEMBER CHURCHES represent many different races and nations. The council has declared itself against racial discrimination, but it does not take a great deal of imagination to see that it is one thing to make such a declaration and another to be faithful to it when churches in India become disturbed about the position of Indian communities in Africa, or when member churches in Africa do not

see eye to eye with one another about group relationships there. These difficulties and perplexities remain, but they have not broken the fellowship. Indeed, clear steps have been taken to greater understanding between the churches. At Evanston two African churches of different racial groups and with different viewpoints about Africa are being received into membership of the World Council.

On more than one occasion Dr. Visser 't Hooft has painted out the paradox of the very title—a World Council of Churches. From the start at Amsterdam in 1948 everybody knew that there were deep differences of tradition and conviction. Not every member church could recognize other member churches as true churches. To accept that tacitly and co-operate as far as possible, seemed reasonable enough, but to state publicly that fact seemed at first to be risking the whole enterprise. Yet the council has stated this fact clearly, and the member churches have come through all the questioning and misgiving (which it aroused) to a clearer resolution to stay together.

Any one of these difficulties might have dissipated the council, but God has brought us through. In some ways the council is stronger for having faced these crises.

A FURTHER REASON for gratitude is that the World Council of Churches has persisted its way and emerges from its first years of work with a small surplus

The Rev. Mr. Cooke is secretary of the Congregational Union of England and Wales and is chairman of the World Council's Committee on Structure and Function.

its current account and an increased reserve. It owns its premises in Geneva. Through the generous Rockefeller gifts it has been able to acquire the Chateau de Bossey, transform it, and make it available as a fine school of graduate studies.

The financial difficulties which so many nations have passed through, the currency fluctuations, the depreciation of sterling, and the political changes which have made it impossible for certain member churches to make any contribution at all, makes one appreciate that it is no small achievement that a young international organization can rejoice in so healthy a financial position.

Another unspectacular achievement of the past six years, but a significant one, is that the committees of the World Council have been so fully attended. An organization of this kind which works in so many fields needs many committees, sub-committees, and study commissions. To hold such meetings costs a great deal in time and travel. The Central Committee, for example, has met in Holland, England, Canada, Switzerland and India, yet it has always been well attended. Committee meetings are hard work. Ecumenical excursions are not picnics. Attendance of committee members symbolizes the seriousness with which member churches are taking their responsibilities.

The reason the churches have stayed together in the World Council—and after six years are closer together—is because they have been working together.

THERE IS a growing community of young people in the churches who through youth conferences, work camps, and study groups are entering into an ecumenical experience. A strategy for youth work has been developed which

no member church can afford to ignore. Recently 250 young Congregationalists met in Kingston, Surrey, for a week-end conference. On the Sunday morning they divided up into parties and went to morning services in the various churches of the town—including the Roman Catholic. They had previously notified the clergy and ministers of the churches of their intention, and requested that in the course of the services some word of explanation should be given of the form and order of worship of the communion which the local church represented. This request met in each case with a ready and eager response. The rest of the day the young people shared with each other what they had experienced. This is but one illustration of local action within an ecumenical strategy.

In the Institute at Bossey, the World Council has a sort of ecumenical laboratory. Here are provided courses and conferences for men and women from all walks of life—ministers, theological students, lawyers, doctors, journalists. Here too Christians may meet with non-Christians. Bossey is a sort of microcosm of the ecumenical movement—a practical demonstration of the purpose of ecumenical study and committee work.

PERHAPS THE most dramatic achievements of the World Council have been through its Department of Inter-Church Aid and Service to Refugees and through the Churches Commission on International Affairs.

The Central Committee in 1949 was greatly troubled about the future of the churches' work in aiding the stricken churches and in serving refugees. The need was great; the resources meagre. The Central Committee called on the churches to support this work and the call was answered.

Last year, the department worked on a budget of \$750,000, used in carrying out a service program for churches and to maintain a refugee service organization which aided in the resettlement and rehabilitation of nearly 9,000 refugees.

It is difficult to appraise all that this has meant in nursing pastors who were ill and undernourished back to health, in providing theological students in war-stricken countries and churches with facilities for study, in rebuilding destroyed churches, in helping governmental and intergovernmental agencies to deal with refugees and displaced persons. It is impossible to measure what this has meant in bringing hope to the hopeless, and providing homes for the homeless. Here is a ministry to human need which has developed into a positive contribution to the task of reconciliation and peace.

IN THEIR Commission on International Affairs, the churches have an organization through which they can avail themselves of reliable information about political matters, be given wise guidance in action they may want to take with their own governments, and be represented in those areas where political decisions are taken.

Few at Amsterdam could have foreseen the political changes which have severed some churches from actual fellowship with us, but not from the fellowship of our prayers, and which have made the maintenance of contact with other member churches difficult.

Even more important is the fact that in its judgment and policies, the World Council has remained a *World Council*. The council in the midst of many possibilities for misunderstanding has been kept from making the hasty judgments which would have broken the fellowship.

The effect of continuing discussions of matters of Faith and Order are also being clearly made known at Evanston. The

very acceptance of "Our Unity in Christ and Our Disunity as Churches" as a subject for discussion represents a great advance. It means that the churches have come to such mutual confidence and trust in one another that they can venture to face this issue.

All the achievements of the past years will be gathered in preparation for the future, and discussions about the future will be carried on in the theme "Christ—the Hope of the World."

The World Council cannot live on the past. The Assembly will stand or fall by the realism of its work for the present and the relevance of its plans for the future.

The word which it must speak is the word of Hope—but will it be able to speak the word with conviction and in a way that men will listen and understand? This is a great question which no one yet can answer.

ITS PLANS for the future include a pattern of organization which will lead to more effective work. Closer co-operation with the International Missionary Council in study and in service to Africa and Latin America is envisaged.

But great questions still remain. Can the new sense of the world-wide fellowship which each communion has discovered through the emergence of the World Council be possessed for the greater unity of the church? Can the experience which church leaders have had in the World Council be carried to the members of the local congregation? Will the church rest content with this great instrument of co-operation and find it an excuse for avoiding all the continuous travail seeking to reveal the unity they have in Christ?

These are great questions. There is no glib answer to them.

What About Pensions?

By ALBERT P. STAUDERMAN

Are ULCA pensions too complicated? The Commission on Structural Organization advocates simplification, possibly Social Security also

SINCE ITS organization in 1918, the United Lutheran Church in America has at every one of its biennial conventions spent much time hearing reports on its pension system for pastors, and more recently for lay workers as well. Changes have frequently been made and heated arguments have enlivened the sessions.

Ten years ago at Minneapolis a contributory pension plan was adopted, to modernize the pension system and to provide a more adequate retirement income for pastors. This plan has already undergone some modification, but is complicated by the fact that the earlier non-contributory plan is also continued in effect and will influence the pension total until at least the year 2000.

THE REPORT of the Commission on Organizational Structure to be presented at the convention in October insures that discussion of pensions will not lag for the next several conventions, at least. Of the commission's 118 recommendations, 25 directly or indirectly affect the Board of Pensions.

The main difficulty the commission discovered is that "the present pension system of the Church is much too com-

plicated for common understanding and needs major simplification." The report outlines the various types of pensions which confront the ULCA pastor: "Basic" non-contributory pensions, "Special" pensions, "Supplemental" pensions, "Contributory" pensions, "Additional" pensions.

Despite its plaint of "complications," the commission in its report has proceeded to give the most lucid and complete explanation of these various pensions and their effect that has thus far been presented to the church. However, the commission states that as a result of its detailed analysis of the present system and the significant amount of material it has amassed, it sees the need for a thorough reappraisal of the existing pension plans in the interests of simplification, uniformity, and adequate benefits for participating pastors and laymen.

AS A FIRST STEP toward this unity, the commission recommends that "all future pensions shall be provided through pension plans of the ULCA and shall not be substituted for, or augmented by, pension grants made from synodical funds." The recommendation adds that this provision shall not apply in Canada where a government pension system exists, and does not forbid grants made by the Board of Foreign Missions to retired missionaries who have served at low salaries on foreign fields, or in any way curtail the powers of the ULCA convention.

This is the second in a series of articles outlining various facets of the report of the Commission on Structural Organization of the ULCA, which will present to the Toronto convention far-reaching plans for changes in the ULCA, its boards, agencies, and auxiliaries.

In recent years, several synods have taken steps to increase the minimum pension of retired pastors by using synodical funds to increase pensions to a \$1,200 level instead of the \$900 which is the current "non-contributory" pension.

As an immediate step, however, the Board of Pensions is directed by another recommendation to bring in a positive plan at the 1956 convention of the church for "simplifying and standardizing, insofar as is feasible, the present pension system consistent with the safeguarding of the interests of the pension participants."

THE COMMISSION recognized pending U.S. Social Security legislation as an important factor influencing future pension programs. "In the event that Social Security coverage of ministers is provided for by federal law, the church's pension plans shall be reconsidered by the Board of Pensions, in conjunction with a committee designated by the Executive Board, and recommendations shall be made to the 1956 convention that will reconcile the church's pension plan with Social Security," another recommendation reads, stating that further increases in the present \$900 minimum pension level shall await the convention's action on the coverage of its ministers under Social Security.

A lengthy table appended to the commission's report points out the costs involved in the present pension plan. The contributory plan, plus the other plans financed through benevolence receipts, now costs the church more than \$2 million annually. Whenever a pastor gets an increase in salary, a larger sum is paid into the contributory pension plan on his behalf. Even if salary levels remained where they are now, the total pension cost to the church would rise to \$2,101,000 by 1979—from which

peak they would taper off to \$1,835,000 by the year 2000. Most pastors hope for some salary increase by that time!

"A reconciliation of the church's pension plans with Social Security coverage for our ministers may substantially reduce these projected costs and should enable the church to provide far more adequate pensions for present pensioners than is now possible. At the same time, arrangements can be made so that future pensioners will secure fully adequate pensions from a combination of the church's existing pension plans and Social Security (as is done in secular business and industry where such combinations are provided for)," says the commission.

LAY EMPLOYEES of the church are likely to get higher pensions than comparably salaried clergymen because the lay employees are covered both by the contributory pension plan and by Social Security, the commission states. It recommends that "All boards and agencies of the Church shall adjust their contributions to the Contributory Pension Fund for lay employees" so that this inequity may be avoided.

The church's largest employer, the Board of Publication, is directed in its recommendation especially concerning to abandon its own pension plan and enroll its employees in the contributory plan of the church. Employees at the printing plant are excepted, since some of them are covered in labor union contracts which provide specific pension payments different from those available under the church's program.

Because of the labor turnover, the Board of Publication is to place its employees under the ULCA's plan only after they have attained five years of service with the board.

A vote of confidence for the Board of Pensions' position which it defended



COMMISSION ON ORGANIZATIONAL STRUCTURE AT WORK
Coats came off in midsummer session

vigorously at the Seattle convention is given in another recommendation, which directs that "further liberalization of the Family Protection coverage afforded by the Board of Pensions under existing premiums shall await further loss experience."

A strong effort was made by some groups at Seattle to direct the Pension Board to increase and extend its "life insurance" coverage of pastors. The commission echoes the board's arguments by stating that "the wisdom of further extending the Family Protection coverage (in amount or to later ages) seems doubtful in the light of the relatively brief experience that has been

gained under this plan to date." It further suggests that the board may want in the future to decrease premiums rather than increase benefits, if any change becomes advisable.

IN VIEW OF PAST experience at ULCA conventions, the recommendations made by the Commission on Structural Organization in regard to pensions and pension plans should provide grist for the mill for several bienniums to come. There's not likely to be any lack of outspoken opinion on many of these issues either at Toronto, or when the Pension Board makes its reports in 1956, or probably at any time right up to the year 2000.



THANK YOU

THE CHURCH SERVICE had ended, the people were leaving and—according to custom—exchanging greetings with the pastor at the door. I overheard a young woman say to the pastor, "I wish to thank you for the privilege of singing in the choir. This was my first day and I enjoyed it so much. I am glad to have the opportunity to serve the church in this way."

How splendid, it seemed to me, that someone was thankful for the opportunity of service instead of having to be implored to help.

—ROBERT H. MESSNER

Costa Rica Needs a Church

By STEWART W. HERMAN

**Latin-American land has a fine climate, good commerce
but hundreds of scattered Lutherans are neglected**

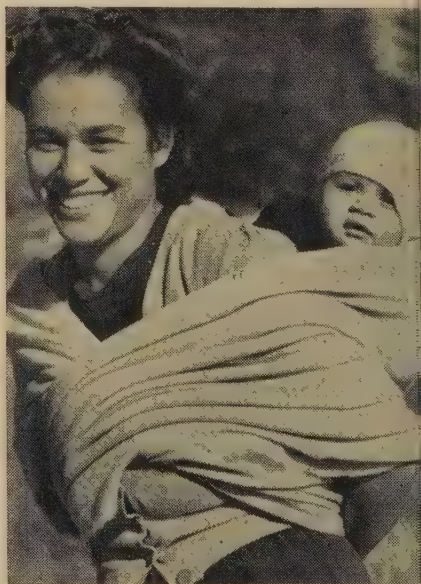
CENTRAL AMERICA, especially if you include Mexico, is shaped like a funnel. Almost at the bottom of it, just above the narrow neck of Panama, lies Costa Rica, meaning Rich Coast. It is not a large country nor heavily populated—less than one million inhabitants—but it has a confident air of well-being and its proud people have one of the highest literacy rates in the world.

The capital—San Jose—is a bustling, clean-looking, prosperous place with good hotels, an unusually wide choice of restaurants, a famous theater and a wonderful climate. Low latitude is offset by moderate altitude, so that the sun is bright but the breezes blow cool.

It is not surprising that Costa Rica attracts European settlers and merchants. There are practically no Indians here. A very high percentage of the people you see on the street tend to be fair-skinned. The young ladies are noted for their beauty, which—together with the mild climate—probably accounts for their custom of strolling up and down the main street in the cool of the evening to collect the admiring glances of all the men. Unfortunately, much of this promenade now occurs in an endless chain of automobiles crawling slowly through the narrow thoroughfare between parked cars.

PROTESTANTS have always been accorded a friendly haven in tolerant Costa Rica. This applies particularly to the special Language School for Missionaries

which had to leave Colombia several years ago because of constant visa difficulties and other obstacles. The total number of Protestants in the country is now estimated at 50,000. Most of them are Caribbean Negroes living in the former British holdings along the Eastern coast. They belong to the Anglican (or American Episcopalians), Methodist and Baptist churches. English has been their predominant language although it is now being superseded rapidly by Spanish. Less than 20,000 Protestants are the fruit of Spanish missionary agencies from North America, pioneered by the La



MOTHER AND BABY

Women are fair-skinned, beautiful



STREET SCENE IN SAN JOSE, COSTA RICA'S CAPITAL
La Soledad Roman Catholic Church is in background

American Mission which is interdenominational.

One morning I dropped into the *Escuela de Idiomas* to see this buzzing beehive of Spanish instruction. I found 118 students—mostly from the U.S.—divided in very small classes and scattered through a score of rooms in the three or four houses which the school occupies. Some idea of the intensity of concentration is given by the fact that there are 22 full-time teachers on the staff, and the course lasts at least one full year. They teach not only grammar, composition and speaking, but also such related subjects as sermon preparation, Latin American history and culture, so the missionary who finishes the course is fully equipped for the difficult task confronting him in Latin America.

The seminary, on the other hand, serves a different purpose and is located in another quarter of the city. It is sponsored by the Latin American Mission,

and designed to train Spanish Americans from many different countries for the Christian ministry. Nearly 40 students are now enrolled. Just one block from the seminary is the *Clinica Biblica*—a hospital of the Latin American Mission—which enjoys a rating superior to all others in the country.

IN VIEW of all this concentrated Evangelical activity it is not surprising that some Roman Catholic opposition is beginning to make itself felt. Catholics are discouraged from going to the Protestant hospital “even if it is the best,” and priests normally will not visit patients there unless, as happened recently, she happens to be an ambassador’s wife. Protestant pastors are normally refused entrance to the other hospitals except during the regular visiting hours which are badly crowded. One such obstacle prevented the baptism of a dying baby by the Episcopalian rector.

But the most striking token of public opposition to the Protestant impact is the large sticker placed in the front window or on the door of many San Jose homes. These bluntly state "*Somos Catholicos*" (We are Catholics) in large letters, and add in smaller print that Protestant propaganda is not acceptable. I know of no other country where such defensive action has been taken.

EARLY THIS YEAR the U.S. Embassy's Public Affairs office undertook to provide civic leaders with documented information regarding communism, and a general letter was also sent out to all parish priests but not to Protestant pastors! The letter went, incidentally, to exactly 199 priests, of whom approximately 25 per cent are located in the capital. Roughly speaking, that means about one priest for 5,000 Costa Rican Catholics, but only one for 6,000 outside the capital.

In any event, about 30 replies came back. Some of them were brutally frank

in stating that the best thing the Americans could do—they of course are "leading" the fight against world communism—would be to withdraw all Protestant missionaries from the country, because Protestantism is the gateway to communism. This remarkable logic is typical of the anti-Protestant propaganda to be heard not only in Catholic countries but even in predominantly Protestant lands. If there is a remote connection between Protestantism and communism at this point, it is the fact that a vigorous application of the gospel sometimes awakes in backward peoples such an urgent appetite for social justice, education, equality, and a better world that they impatiently turn to other gods for help.

LATIN AMERICAN Protestantism has definitely not contributed to the rise of communism. It is trying to correct a situation in which angry rebellions are bound to breed. On the other hand, it is necessary to confess that Protestant



BANANAS ARE BIG BUSINESS

Here they are being stowed aboard a ship, bound for the U.S.



WOMEN SORTING CACAO BEANS
Chocolate candy gets its start from these flavorsome products

missions have not always laid the whole Evangelical heritage before the ignorant and poor people of Spanish America. All too often, Christian witness is narrowly confined to arbitrary rules of personal holiness and a rather selfish prospect of individual salvation. It is an evangelization which draws people out of the world into the church, but does not always send the strong rays of the living church back into the world.

THE LUTHERAN CHURCH, on the other hand, has committed its own peculiar sin of omission. It has been notoriously lax in following up its own members who for decades have gone without a regular ministry in countries like Costa Rica. Hundreds of German families settled there. Today there are probably 300 families who retain their German nationality. There is an equal number of families—perhaps more—who have become Costa Rican citizens. In the latter case the adoption of a new country frequently involved the acceptance of Ro-

man Catholicism simply because it is regarded as the religion of the country. Or, inter-marriages with Catholics almost inevitably lead to a change of confession in one generation, based on promises to rear all children as Catholics.

Much as we may regret these casual decisions, it is difficult to blame individuals who have had no other attractive alternative. The type of Spanish mission developed by North American agencies does not usually appeal to Lutherans from Europe who, in fact, are more familiar with the Roman Church than with the intensely evangelistic missionary agencies which are a special offshoot of American Protestantism. In several instances where American or English churches were at hand—as in the case of the Church of the Good Shepherd in San Jose, dating back to 1864—some European Lutherans have taken advantage of the opportunity to worship in the English language. But such fellowship suffered rude cuts and abrasions in the course of two world wars.

WHY DID not these European Lutherans establish churches of their own? In some countries they did, but not in others. It usually takes at least a few very dedicated and determined individuals to persist with the firm establishment of a congregation. Also, help from the homeland. Most of us are content to enjoy the benefits of the institutions established for us by our fathers. Or, it takes a special church agency with a keen sense of responsibility for its members wherever they may roam. Various European Lutheran agencies have tried to cope with the enormous task of pursuing their emigrating people but the results would have been better if they had pooled their resources earlier.

Not until 1954—nearly a century after the establishment of an Anglican congregation in Costa Rica—is there a concrete proposal, sponsored by the seven-year-old Lutheran World Federation, to organize a Lutheran parish in San José. It is very late to start, but—better late than never. First of all, funds must be found to finance an itinerant minister and eventually—by the help of God—a strong congregation may add its weight to the total Christian witness of all the churches. One thing is plain today: numerous Lutherans are already there, and they have not had even an annual visit from an official or representative of their own church.

Try Reading Out Loud!

By RALPH W. LOEW

Families can find fun, inspiration and spiritual strength by gathering together to listen to some of the great truths of the Bible.

"READING MAKES a full man" says the proverb. Let's add another one, "Reading out loud strengthens a family."

The trouble with most of us is that we're so busy and our family's schedules are so difficult that we find it hard to get home at the same time to eat, let alone to read together.

Last summer, with vacation days offering leisure for a few weeks, our family spent some evenings reading out loud. One of our books was that delightful fantasy *Charlotte's Web* by E. B. White. The adventures of Wilbur the pig and Charlotte the spider made great sport for us all. Mr. White has done us all a favor with such dedication of imagination.

Looking back now we remember those evenings as among our most restful and long-to-be-remembered.

WHEN THE CATECHISM was written, it bore on the frontispiece the words, "To be taught by the head of the household." Until recent years that was assumed to be the father. There was to be the reading of those accepted truths which were a part of the family heritage and which now had to be kept alive in the family.

Truth is truth but somebody ought to keep it in circulation—especially in our own families. It is important for each family to know that words can be beautiful. To hear Charles Laughton re-

Scripture is a delight. He takes familiar words and breathes their original zest into them. The reading of *John Brown's Body* by a distinguished group of actors last year was one of the highlights of the local dramatic season.

Music teachers tell us that there is an interest in learning to play an instrument, thanks to television. People see others perform and decide they'd like to do so also. That's excellent. Now let the family learn to read out loud. Having heard the voices of distinguished actors such as Sir Laurence Olivier and Tyrone Power on the family TV, perhaps we too can cherish the spoken word.

A SEARCH INTO the far-distant past of mankind reveals the tumbling, disorganized ideas of men and the urge, not only to live, but to know and enjoy the meaning of life. Always men had ideas that needed to escape. So they expressed form in spoken words, in pictures on caves, in symbols created by men's hands. Then came the writing of words, and at last a printing press. Now ideas had truly escaped into print. These things are so familiar to us that we have lost their thrill.



Only in America are there children's libraries where children can go into a pleasant room and find books which tell of the hopes and dreams of mankind. Their attractive pictures and well-chosen vocabularies are mines of information for every age. In our country there are gadgets to ease the work-load, automo-

biles and planes to ease the travel-load, new working schedules to ease the body-strain load. Yet we need to know how to use these gifts creatively. Now we really have time to appreciate a good book in our leisure moments.

Our new-found leisure won't do us much good unless it adds constructively to our lives in some form. To indulge it all on trivial pastimes would be as wasteful as deliberately cutting years off our span of life.

A FEW YEARS AGO, a call from Walter Reed Hospital brought me to the bedside of a handsome young man. He had been an officer in the Army, and in a mine accident at a nearby proving ground had been terribly wounded. Now he knew that he would never again see. Yet there was no hysteria in his voice nor any bitterness in his words. He had a very real request to make. He had been wondering, there in the dark, whether he was rightly remembering the words he had heard as a child.

His request was simply, "Would you read to me some of the verses of Scripture which I heard as a child? Could you tell me again the stories of Joseph, of Moses, of David, of Jesus and the children, so that I can know that I have remembered them rightly? Until I learn to read Braille, would you read some of the great stories of mankind?"

Those were blessed days in that hospital room, watching a fine young man search through the rooms of his memory for the resources to guide him in his new world.

I was glad that he had a house of memory and could recall the time someone read aloud to him. Reading does make a full man, and reading out loud to a family helps to make a united and strengthened family.

"I WANT TO COME TO SUNDAY SCHOOL!"

By PAUL E. ARNOLD

The sobbing little girl at the church fence set one precedent when she came into the school and she soon led others there, too.

AS THE LAST NOTES of our tower carillon pealed forth, echoing and re-echoing down the narrow canyon of our street, we could hear the windows in the nearby apartment houses softly closing. Once again, the whole neighborhood had been listening to the beautiful old hymns the carillonneur played on our tower chimes.

From time to time we find little "Thank You" notes dropped into our church mailbox. Sometimes in faultless English and at other times in halting and almost undecipherable words they tell us how much people in the vicinity of the church appreciate the "concert" each day. To judge by the signatures on these little notes, the wings of music know no nationality, color, or creed.

IT WAS SUNDAY morning and the door of our Sunday school stood open. Most of the pupils and teachers had already passed through. A few latecomers were scurrying to get inside. I went up to the corner to round up the members of my Bible class, a group of typical teen-agers. They were having a very animated discussion about the last evening's basketball game. The argument was so heated that they did not even notice that I was approaching them. Sometimes these youngsters have no conception of time. Gradually I broke into the explosive discussion and we all started down the street to Sunday school.

I had just herded all my boys inside when I noticed a little girl standing shyly near the fence that adjoins the church. She was on the verge of tears.

I INVITED her to come inside—and that brought on the tears. Her big dark eyes filled up and two tears trickled down her cheeks. She said, "I heard the chimes ringing and want to come to Sunday school too."

"Well, let's go inside. It's almost time for the Sunday school to begin," I answered.

She sobbed, "I can't, they are all white in there and I'm not."

After a few minutes of coaxing and explaining that it made no difference what color her skin might be, she took my hand, dried her tears, and shyly walked into our Sunday school room with me. Somehow, I thought our entrance was very calm and uneventful. In fact, pitifully so. After all, there should have at least been a fanfare of trumpets to herald the fact that for the first time in the history of our Sunday school a child who wasn't white was entering this House of the Lord! Surely this was a momentous and historic occasion.

FOR ONCE the boys in my Bible class were singularly quiet. It takes a lot to make them stop talking but I think some of them realized what was happening. Now they were watching and waiting to see what my next move would be.

I invited the newcomer to sit with me

Dr. Arnold is pastor of Epiphany Church, Brooklyn.



LEARNING TOGETHER

Many precedents will be broken

We were soon sharing a copy of the *Parish School Hymnal* and together sang the opening hymn. Gradually the eyes of the boys in my class turned away from us and smiles replaced frowns as they responded to the opening verses.

When the lesson period was announced it seemed as if every head in the Sunday school was turned in our direction. I pretended not to notice and hoped the little girl would overlook it. After all, this was a brand new experience for the members of our Sunday school, too. Together we walked up the aisle into the office of our Sunday school secretary where the first colored pupil was registered. Later I introduced her to the teacher in her department and watched her face break into a smile. The chiming bells brought her to her Lord's house.

The children in the class accepted her as one of them at once. Perhaps they were members of the same class in public school. At any rate, the lesson period passed in completely normal fashion.

THE FOLLOWING SUNDAY the new scholar brought her little brother with her. At first, he refused to cross the threshold of our Sunday school, too. Like his sister, he also was on the brink of tears. I saw him pull away from his sister and start down the street, but my little son darted after him, placed his arm over his shoulder and together they marched up the aisle. My boy couldn't resist a stage whisper on the way (loud enough for all to hear), "Dad, he didn't want to come in but I told him that I am his friend so it's all right." Later he told me that the new boy and others in the block play together and he had invited him to attend our Sunday school several times before.

Occasionally I think it would be wise to carry a camera about with me at all times. Often I miss a good picture. I wish I had had it the other Sunday morning, just before Sunday school, for up the hill came the little colored girl and her brother. They had in tow five ragged youngsters that looked like steps on a ladder. Like a general marshalling an army she marched them up to me at the Sunday school entrance. There she stopped and said, "Pastor, my brother and I brought these five new children. They just moved into the house next door yesterday. They don't have very good clothes but I know you won't mind. My brother and I are so happy here that I just knew they would be welcome here in this Sunday school too."

I still wish I had a picture of the scene that morning. Two little colored children leading five little white urchins into our Sunday school!

THE MASTERPIECE

By IRMA HEGEL

**Lila didn't have any hobby or collection to display
when the ladies visited, but her son told them why**

LILA NETTEL'S plump hands shook as she raised the coffee pot from the gas flame, the scalding liquid hissing on the next burner.

Her husband looked up from his morning breakfast. "Well, Mama," he exclaimed, squinting with his near-sighted eyes, "What ails you this morning? First the spilled eggs, now the coffee."

Lila poured the coffee into her husband's cup, her round middle-aged face set in solemn lines.

"As if you didn't know, Papa. This afternoon the Ladies' Aid comes to our house. They have been to everyone else's. Mrs. Compton showed her needlepoint. Mrs. Dodge had her glass collection. At Mrs. Sattersfield's, we saw her china so old and beautiful. Mrs. Lippman had prize tulips in her garden. Now it is my turn. I can serve them good strudel and kuchen but what can I show them? I am a know-nothing."

ERIC ENTERED the kitchen, tall and red-haired, smelling of shaving soap and having a fresh-scrubbed look. Eric was their adopted son. Lila, who loved him as much as their own dead Johnny, smiled indulgently at the young man.

"Ma, you're not honestly worried, are you?" Eric pulled out his chair and sat down at the table.

"I am worried," Lila insisted. "Rightly so. The ladies will expect to see something besides a house and furniture—they all have that. I have no glass col-

lection or needlepoint. All week I have told myself that I will go down town and buy some things to pretend that I am a collector too. I could not make myself do it. It is not honest."

Eric grinned.

"It isn't to laugh at," Lila said indignantly.

"Look, Ma," Eric spoke up. "The factory closes at noon. Inventory. I'll come home and help you entertain the ladies."

"YOU WILL do no such thing," Lila sputtered, buttering her toast in quick twists. "Maybe Rosie can get off from her job a little early once and you two can go out together. As for me, I shall tell the ladies the truth. I never had any hobbies. I do not have any hobbies now. And I shall make the strudel extra good so they will know at least that I am a good cook."

William pushed back his chair. "Mind you save some of that strudel for Eric and me, Mama."

"The biggest pieces." She lifted her round face to her husband's parting kiss.

ERIC ATE HIS EGGS and toast in profound occupied silence. "These dames and their hobbies," he said at last, his mouth full of food. "Compton looks as if he could use a good meal under his belt, Dodge too. You tell 'em Pa and I are your hobby, Ma."

"Sure, sure," Lila murmured.

She was glad when her tall adopted

son had finished his breakfast and was safely on his way to the factory. She had so much to do—a last dusting of the parlor, fresh curtains to hang in the dining room, apple cake and strudel to put into the oven, the table to set. If she kept busy, she would not worry quite as much about her lack of talent.

By two the strudel and the cakes were cooling on the table. The little cakes were frosted, thick and rich. Lila stacked the gold-rimmed cups, saucers and plates, looking once more about the house. It would do. It had the polished spanking-clean appearance of a Sunday.

Lila herself wore the lavender print dress Eric had given her at Easter. Her greying hair was combed smoothly and a white, purple-scalloped apron was tied around her ample middle. Through the window she could see the tall Mrs. Compton and the round-shouldered Mrs. Dodge coming up the walk together. Lila patted her apron and hurried to the door, opening it wide.

"LILY DODGE and Ruth Compton—how nice that you could come."

Mrs. Lippman arrived a short time later, Mrs. Sattersfield and Mrs. Fleming too.

"We're just dying to see what you are going to show us," said Mrs. Lippman in her deep voice, like a man's.

"We'll eat first—yes?" Lila proposed. "I live so far away from all of you. You ladies have had a long walk. A good cup of coffee will taste fine."

The ladies were willing enough. And how they did eat. Nothing was left of the flaky strudel, the brown-crust ed apple pie or the little cakes. It was good she had put Eric's and Papa's portion away!

"We will leave the dishes where they are and go into the living room," Lila announced, suddenly stopping.

ERIC MARCHED into the living room, hailing the women with a brisk salute. "Hi, ladies, I see that I've arrived just at the right time."

"Your portion is in the kitchen and coffee is in the pot," Lila said nervously.

"Oh, I'll eat the strudel with my supper," Eric answered. "I believe the ladies came to see something."



"I knew it," Mrs. Lippman said deeply. "I just knew you were too modest to brag about your finds, whatever they are, Lila."

"Please, I have nothing," Lila quavered. "No hobbies, no collections, nothing at all."

ERIC SMILED. "Are you ready, ladies? Come along! A tour of the house, replete with guide."

He led the way into the kitchen, the ladies dutifully following him, Lila trailing at the end.

"You see before you a room," Eric pointed out. "Not an ordinary room, I hasten to add. On the shelf beside the clock is a Bible. Oh, I know Bibles are

supposed to be in the parlor where no one ever reads them. This Bible is different. It is used every day. If you look closely at it, you will see that the pages are mighty well thumbled. I can't remember ever sitting down to an evening meal when Ma or Pa Nettel didn't read a chapter aloud. I used to think of those chapters in Korea—but that's another story. Back of the stove you'll see old Tom in his box. Ma always has a corner for the helpless. In the 22 years I've lived here, I've never seen that box empty. Once it was a dog nobody wanted, then a mother cat with her three kittens, a rabbit who had one paw chewed off in a trap, now old Tom."

The women were silent, listening and avoiding one another's faces. Eric led them out of the kitchen and took them into his bedroom.

"THIS USED to be Johnny's room," he explained. "Johnny was drowned trying to rescue another boy from the Mill pond. Ma and Pa Nettel could have shut their hearts and their home only they didn't. They took a kid in who had no folks and who, like the strays, no one wanted—me. It's my room now. Look here"—he opened a drawer and held up a blue work shirt—"mended six times and you can't see where. That's needlework plus. And observe how it's ironed and folded so the creases won't come out when a fellow wears it. Open any drawer and closet in this house and you'll find the same thing. I wouldn't call it just good housekeeping. I'd say it was love poured out and running over."

The ladies followed Eric into the dining room and the young man said, "If this room could talk, it would tell you about birthday parties and Halloween parties with every kid in the neighborhood invited. Grandma Nettel, after her

stroke, lay on the sofa by the window five years. She had to be fed every one of those years. And the months that I was sick and couldn't work, Ma cut off her aprons on this table and sold them and kept us going."

Eric strode into the parlor. "I won't show you the folks' bedroom—they just sleep there. In this room they do the living. Before our new church was built—most of you will remember—the Sunday school met here every week. The young folks learned their lessons and sang their hymns with Pa pumping the organ over there in the corner. You'll be surprised to know how many of them come back, married now and with kids of their own. They want advice and they always get that. Some of them return because it's like a second home to them. Then we sing the old hymns and talk and eat. A house that's been part of George and been shared and known love, I say it was a real life's work, a masterpiece, wouldn't you?"

MRS. COMPTON nodded, sobbing audibly. "Me and my needlepoint," she choked. "Like George says, there isn't a chair anyone ever feels comfortable on."

Mrs. Lippman blew her nose. "I live in a house," she admitted in her deep voice. "Not a home."

"Like a sermon your talk was," said little Mrs. Dodge. She wiped her eyes. "Thank you, Eric."

Lila stood with her adopted son's arm about her. Her round face was bewildered, her cheeks flushed to show her embarrassment.

"Such talk—all of you. Why I feel like I have been carried down Main street with all the flags waving and the school band playing. *Me*—what have I done but make a home?"



BEG PARDON

SOMETIMES I think I never want to see another tomato as long as I live. We always plant more than we can use or give away, which means I have to can and can and can. The kitchen is full of baskets and jars and steam till I think it's not the pressure cooker we need to watch but me.

"Susie, will you please stay out of my way when I'm handling these hot jars! One of us is going to get burned if you don't! Really, I wonder sometimes whether you're six years or six months!"

"But I've asked you and asked you and you don't answer! Maybe I'll just go to Donna's house and stay there and never come home!"

I PUT the jar down carefully." What did you ask me, Susie? I was thinking about timing these things and didn't really hear you."

"I asked can I go to Donna's for lunch? She's gonna have a picnic in her backyard and we're to take our bathing suits and play under the hose."

"Sounds all right to me. What time do you go and when do you come back?"

"Oh, I don't know. Sometime."

"Well, you go call Donna and find out." Using the phone is still an adventure for Susie. She danced off happily.

"Hey, mom!" The screen door banged noisily. Pete dashed in, thumping his baseball bat like a third heavy foot. "Can I have a sandwich? Our team's gonna play in the park where the new diamond is and eat our lunch by the creek."

"You can certainly have a sandwich, but you will have to fix it yourself. I'm not at a good stopping place."

"O.K. Where's the bread?"

"Where's the bread? Really, Pete! Where would you expect to find it? On the radio?"

"Sure, why not?"

"Look here, Peter Melton. If you're going to be smart, you may just find yourself staying right in your own yard all day!"

HE GLARED, but fortunately for both of us, he made no answer. The words were no sooner out of my mouth than I regretted them. If there is anything that is worse punishment for mother than having a resentful child confined to his own premises, I don't know what it is. Besides, underneath I knew I wasn't being fair. He had come in all full of his plans and ready to crack jokes at a moment when I was looking for an excuse to blow up.

I put a fresh load of jars in the cooker and set the timer. Pete by this time was rummaging in the refrigerator, shoving things this way and that. "Can I help you find anything?" I asked, trying to show by the tone of my voice that bygones were bygones.

"Oh, I'll find it after while. —But, honestly! Why can't we ever put the relish twice in the same place? Every time I want it, it is some place different!" The anger in his voice was out of all proportion to the cause, and I didn't have

to ask myself why. He was mad all the way through and the relish made a good target.

"Here's the jar, Pete." I reached in and got it for him. "I'm sorry I snapped at you. I don't think you meant to be smart. You were being funny, but I didn't feel funny and I got mad. It wasn't really you. It was the tomatoes that I'm canning. I'm sorry."

"That's O.K." His quick smile made my heart turn over. Suppose I'd felt that having taken a stand I had to stick by it! What I'd have missed!

THEN HE looked consideringly at the rows of jars on the counter. "I don't know what there is about tomatoes to make you mad. I thought you liked them on the shelf."

"I do," I laughed. "It's getting them there that gets me down."

Susie came back from the phone. "I'm to come to Donnas right now and stay till three. Can you take me or can I cross at the traffic light?"

"Oh, dear. I can't take you, but I'm a little afraid of the corner, too. You know about the lights. It's the cars making right-hand turns that worry me."

"I'll take her," Pete volunteered. "I do it all the time. Sometimes I have to wait a long time, but mostly people wait for me."

"Thanks, Pete. That will be fine. Susie, go wash your face and brush your hair while I let the steam out of this batch. Then I'll watch you cross the street from the front porch."

AS I WATCHED them trudging off together, I felt an upsurge of thankfulness for God's goodness—a feeling I'd been missing all morning without knowing it. From the minute Pete pointed out that tomatoes didn't usually make me mad, I'd been doing some reorganizing inside.

Funny how I can always tell when the children say one thing and mean another but it's harder to spot in myself.

"Hi!" called Claire Mawson from her porch. "Where are your wayfarers coming to? They look very businesslike."

"Pete is taking Susie across the main street. She's going to Donna Matteo's for lunch and I'm leary about that traffic light. I watch from here, not that I could do any good, but I think they're sure to be careful if they know I'm looking."

"I really hailed you to tell you Charlie said if Dan's going to that meeting tonight he'll take him. No use using two cars."

"FINE. I'll tell him. Do you know that meeting has just about ruined my day? Dan forgot it till this morning and he had said he'd help me can tonight. Things never seem half as much trouble when there are two people working on it. Then just as he started out the door he remembered. And my day began to deteriorate from then on."

"Not too far I hope!"

"Far enough so that I snapped at the kids and hated my work. Sometimes I wonder how women whose husbands have no interest in the church can keep going on their own steam. Then I think how much time Dan gives and I think maybe it would be easier if I were the only one."

"I'd say your day really had deteriorated! You don't sound a bit like your self!"

"Oh, that's just what I was thinking. I'm over that or I couldn't say it out loud. Now I'll go back to the tomatoes and apologize for thinking evil of them. Perhaps they will be gracious enough to forgive me."

Claire laughed as I went into the house. We both knew it wasn't the tomatoes I was going to ask.

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By **RALPH D. HEIM**

Read THE ACTS 21, 22

PAUL HAD BEEN ARRESTED in the temple. The Romans made the arrest but it had been precipitated by his Jewish opponents. Certain ones from Asia Minor, where he had been establishing his missions, stirred up a mob that was about to kill the apostle. Then the Roman guard rushed in to arrest Paul, quell the incipient uprising, and thus prevent any further violence.

When Paul was examined by the Roman officer he asked for permission to address the crowd that had gathered. It was given and Paul began with the salutation, "Brethren and fathers." Then he asked them to hear his story. The crowd grew more quiet to listen.

Can anyone conceivably imagine that Paul then said the equivalent of the King James Version's "I am verily a man which am a Jew"? A man like Paul, or anyone for that matter, would certainly have declared in the most straightforward, simple and forceful manner, "I am a Jew."

THE KJV IS FULL of those pompous circumlocutions. The Revised Standard Version removes them and so is more true to the language as well as the historical fact. It is equally a more readable and serviceable Bible because of this.

Brevity is not necessarily a virtue; yet wordiness is not something to be sought after. The RSV probably contains fewer words than any other well-known ver-

(King James Version)

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

And I persecuted this way unto the death, binding and delivering into prisons both men and women.

As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

(Revised Standard Version)

"Brethren and fathers, hear the defense which I now make before you."

"I am a Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God as you all are this day. I persecuted this Way to the death, binding and delivering to prison both men and women, as the high priest and the whole council of elders bear me witness. From them I received letters to the brethren, and I journeyed to Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished."

(Acts 22:1, 3-5)

sions. It has about 740 words in this 22nd chapter of The Acts; the KJV has about 770.

Here are some other examples of the RSV's new terseness and incisiveness as over against the KJV's circumlocutions. Frequently in the King James Old Testament (for example, Judges 3:27) and often in the New we read, "it came to pass." This is sometimes a meaningless superfluity, properly omitted in the RSV. The King James New Testament often reads (as in Matthew 4:4) "he answered and said." In the new version it is only "he answered."

Personal Problem Clinic

Self-direction

QUESTION: I have had a year in college, but because of several difficulties, including lack of funds, I went no further. I returned home and now have a position with a chemical concern. I am getting along rather well. I only wish all parts of my life were coming along equally well.

My big immediate problem is my mother and a girl. Susan is the daughter of my mother's closest friend. I have been out with her quite a number of times. She is fairly good company. But I am not interested in having this relationship proceed any further. But my mother seems to have selected Susan for me. She never says so directly, but she is constantly conniving to throw us together and to make it difficult or embarrassing for me not to date her. I should like to know more girls, but it is difficult to get acquainted.

I am trying hard to be fair and not to hurt anyone's feelings, but I just don't like to be bound hand and foot. My situation is very annoying.

REPLY: You are losing control of your own life—if you have not already lost it. Your losses, however, may be regained if you act intelligently and more assertively. Your mother is probably holding on to you as a compensation for her losses, and she very likely believes she is doing you a kindness. But every individual is entitled to a large measure of independence in determining his own life course and in selecting a mate. By your very submissiveness you have aggravated your own problem. It is plain that you are not taking enough initiative in your own life.

Have a candid, friendly talk with your mother. Explain your feelings and your viewpoint. Tell her that while you appreciate her interest and good will, you intend henceforth to go your own way and make your own decisions. Then start doing so and never let up.

To get acquainted with other girls, become active in church groups in which

both sexes are represented, take a course in a night school or a Saturday school, become a member of one or more clubs which include young men and young women, vacation where both are found and be ready, within reason, to take first steps toward getting acquainted. In the meanwhile show the utmost courtesy to your mother and to Susan.

Home patterns

QUESTION: Is it true that a son or daughter usually feels that his or her parental home is the standard type of home for family living, and generally wants his home to be like it?

REPLY: It is true in a general way, and subject to various limitations and conditions. The parental home is the only one in which young persons have lived, as a rule. In a similar manner an Eskimo considers his igloo life as normal, a Mexican Indian regards his unfurnished bungalow shanty as natural, and some of the aborigines of South America feel that life in a hillside cave is just about right. The experiences of people make them wish they become in thought, feeling, and action.

One's concept of home, however, is subject to alteration according to subsequent experience, including education. The more young people have contact with other types of home life, the more likely are they to favor ideals of home which differ from their early experience. This may mean improvement or deterioration.

Neither partner to a marriage should expect to set the type of a new home for himself. The spouses need to work together in planning a home, both physically and culturally. They may well adopt the best they find in the two parental households, add the best they have discovered elsewhere, and work out a combination which will be different from all other homes—unique and their very own.

—EARL S. RUDISILL

Knowledge of God

God Is Light. By Edgar Primrose Dickie. Scribner's. 261 pages. \$3.

The proper place of human wisdom in religious understanding has been the subject of a long-continued discussion. Professor Dickie's book is a sober and well-reasoned contribution.

Dickie calls his own position on this question "liberalism." By this he means the belief that human reason and human conscience are theologically respectable sources of religious knowledge. He contends that the awe inspired by the starry heavens above and by the moral law within is in both cases a godly fear. In an age that has seen the ascendancy of the nonrational in theology, it is good to have this point emphasized once again, lest we begin to wonder why Luther should have appealed to plain reason and to conscience before the Diet at Worms.

In order that the label "liberalism" may not be a source of confusion we should note at the outset that Dickie's religious thought does not stop with reason and conscience. His final appeal is to the Word of God—to the Christ, without whom "man is altogether lost." He is certain that God leaves no man in total darkness; but he is equally confident that the light of the knowledge of God shines uniquely and indispensably through his Son.

Using the analogy of light and of the self-revelatory character of vision to describe the divine self-revelation, Professor Dickie undertakes to study the way in which this spiritual light produces personal conviction in the beholder. To do this he examines the nature of man as sinner and the nature of the knowledge of God that remains available to him in his fallen state. His first conclusion is that the light is not a creation of the beholding eye, but that it is in every case a gift of grace.

From this he goes on to the work of the Holy Spirit and to the light of knowledge that comes from personal encounter with God. Here he concludes that the purpose of revelation is not to give hearsay knowledge of God, but to provide a knowledge that is of the heart. We do not want to know about light; we want to see. As Dickie puts it, "The saints do not believe in God: they know Him."

This is a book that requires careful and thoughtful reading, and some portions of the text probably cannot be understood without acquaintance with contemporary theology.

Hartwick College JOHN D. GARHART

What if People Had Heeded?

The Hope of Jesus: A Study in Moral Eschatology. By Roderic Dunkerley. Longmans. 225 pages. 15 s.

Suppose the authorities in Jerusalem had decided to release Jesus, and that the whole Jewish nation, repenting, had begun to live according to his Sermon on the Mount. How would that have affected God's plan of salvation, and what difference might it have made in the condition of human society in A.D. 1954?

This question cuts deep into the theology of the atonement, and it cannot be dismissed as idle speculation concerning an *iffy* proposition. For, says Dr. Dunkerley, "It may be that to consider 'What might have been' is one way towards a fuller understanding of 'Why not' and of 'What may be in the future.' And that, of course, leads directly to the pertinent and practical question, 'How ought we to act now?'"

Since Christian action is bound to be affected by our understanding of Jesus' own hope for the future, we need especially to ask whether it is true to say that Jesus rejected the Jewish hope for a "political" kingdom on this earth and replaced it with a "spiritual" kingdom in the heart of the individual, who is to be saved *from* this world *for* life in heaven.

Dr. Dunkerley's answer is No, because he finds it impossible to believe that Jesus' teaching about the future was given in a

political vacuum. Starting with the interpretation given by C. J. Cadoux whose important book, *The Historic Mission of Jesus*, has had far too little attention paid to it, he subjects the "thorough-going" eschatology of Albert Schweitzer and the "realized" eschatology of C. H. Dodd to rigorous criticism from the point of view of "moral" eschatology.

This means that Jesus' hope was not fixed in a rigid framework of predictive prophecy but was conditioned by the human response to his message. The author, basing his interpretation on a conservative approach to the Marcan outline of the ministry of Jesus, substitutes the test of "coherence" for the vagaries of the extreme form critics. By this test he finds that such passages as Mt. 11:20-24 and Lk. 13:34-35; 19:41-44 fit into the total picture when we assume that Jesus, when he began to preach, expected that his nation would heed his call to repentance and service of God. "The tense political situation in Palestine made it the psychological moment for God to act," and if the Jewish nation as a whole, instead of hating the Romans, had decided to act with him as God's Servant to be a light unto the Gentiles, his death on the cross might not have been necessary, and the catastrophic wars of A.D. 70 and 135 might have been avoided.

But then what about the Old Testament prophecies and Jesus' own repeated pronouncements concerning the necessity of the cross? Here Dr. Dunkerley calls attention to the neglected principle of "contingency" in the interpretation of prophecy. This means that as predictions their fulfilment was always conditioned by man's freedom to obey or to disobey. Often the purpose of the prophet was so to change human wills that his prophecy of doom would *not* be fulfilled.

From this point of view, God's plan of salvation was not fixed from eternity and predicted of old as something that had to be carried out regardless of the response of the nation to Jesus' appeal to repent and do the will of God. It would have been just as immoral for God to plan to have his Son

murdered as it is for one human being to kill another.

Consequently, "eschatology," which means the church's doctrine of "the last thing," can be moral only as it is held subject to man's freedom to obey or to disobey from generation to generation throughout history. And to the objection that this would run away with the doctrine of the atonement, our author replies that it would affect adversely only that wrong conception of the death of Christ which holds it to have been a "reparation" rather than "reconciliation" and "at-one-ment."

At first glance all this may seem very radical. Nevertheless it will be wise to follow the example of those "more noble" Jews in Berea who, having heard Paul and Silas, examined the Scriptures daily to see if these things were so." Our present danger is that our thinking about the future may continue to concentrate so onesidedly on the rescue of individuals from this world for life hereafter as to create a political and social vacuum which atheistic communism can take over simply by default of Christian action. We may well doubt that such an interpretation and such a consequence would be true to the intention as to the hope of Jesus.

RAYMOND T. STAMMER

Gettysburg Seminary

Bible Themes from Matthew Henry. Edited by Selwyn Gummer. Van Kampen Press. 26 pages. \$4.50.

It is almost 250 years since *The Exposition of the Old and New Testaments* by Matthew Henry was published. Plenty of well-worn sets of these ancient books are still found in preachers' libraries and furnish guidance in preparation of countless sermons. Mr. Gummer has arranged some of Henry's material according to 26 topics: "Atonement," "Evil," "Kingdom of God," "Sanctification," and so forth. For each topic the Rev. Frank Colquhoun has prepared a sermon outline. This is exceedingly sober and abstract biblical study, with an antique flavor, without reference to the present condition of men.

Lilje Came to Argentina

ARGENTINA: Buenos Aires: July 30.—

ON JULY 27 in the *Gran Salon de Les Ambassadeurs* in Buenos Aires, Lutherans of Argentina gathered 1,500 strong to hear Bishop Hanns Lilje, president of the Lutheran World Federation. Also present at this service were Dr. Carl Lund-Quist, executive secretary of the Lutheran World Federation, and Dr. Stewart W. Herman, director of the Latin-American Division of the National Lutheran Council. In the previous week these Lutheran leaders had attended the Latin American Lutheran Conference in Petropolis, Brazil.

The meeting of July 27 was the largest Lutheran gathering ever assembled in Argentina and, we believe, the largest Lutheran meeting ever held in all Latin America. The number seems small to our North American and European brethren, but in this Roman Catholic continent it was a notable achievement.

Forty Lutheran pastors of the area sat on the stage during the service. It was impressive to see the variety of vestments which emphasized the many Lutheran traditions in this land. Among the pastors and public there were Argentines, Spaniards, Germans, Latvians, Estonians, Danes, Norwegians, Swedes, Hungarians, Czechoslovakians, North Americans.

BISHOP LILJE DELIGHTED the Argentines by opening his talk with a paragraph of greeting in Spanish. Thereafter, he spoke German which a translator put into Spanish. He said afterwards that he was deeply moved to hear the old Lutheran hymns sung in Spanish and to hear the liturgy, creed, and Bible readings in the language of the race which has always been the most determined opponent of the Reformation.

In this and other talks which he gave during his four-day stay in Argentina, the bishop emphasized the common Lutheran faith and the urgent necessity to co-operate in the work of the kingdom in this vast continent.

This co-operation will soon take practical form in the establishment of an inter-Lutheran theological seminary in Buenos Aires. It is planned that the Lutheran groups from all Latin-America will participate. The impetus for this work came from our United Lutheran Church in Argentina (IELU). Already classes are being held in temporary quarters, but a fine building is under construction and as soon as possible the seminary will move to its permanent home. The money for this building was raised largely by the ULCA through the Epiphany Appeal and by the Luther League of America.

In the late afternoon of July 27 a tea for Lutheran pastors and leaders was held in the YMCA of Buenos Aires. At this tea, as well as at a luncheon held in a downtown Buenos Aires hotel July 28, pastors and leaders of the IELU, the Missouri Synod, and the German Evangelical Church were present. These are the three main Lutheran groups in Argentina. It is felt that the visit of Bishop Lilje and the other Lutheran leaders has done much to cement relationships between these groups.

ON THE NIGHT OF JULY 28 three Lutheran meetings were held in Buenos Aires. In our El Redentor Church in Villa del Parque, Dr. Lund-Quist preached in English, the sermon being translated into Spanish. In one of the churches of the German Evangelical Church, Bishop Lilje spoke in German, and in the Swedish Church of Buenos Aires, Pastor Cederberg spoke in Swedish.

During this same week Bishop Elis Malmerstrom of Sweden was also in Argentina but was unable to attend the meetings in Buenos Aires as he was visiting Swedish settlements in the northern part of the country.

There is a great day dawning for Lutheranism in Latin America. In the effort to foster this advance of the kingdom of Christ, the ULC of Argentina is in the most strategic spot of any Lutheran group in the area. The task is twofold: to weld together the various national groups, and to carry the gospel to the native Argentine population.

—JOSEPH H. DEIBERT

Thousands Could Not Get Tickets for WCC Meeting

By JOHN E. COOPERRIDER

CHICAGO—The last seat for the Festival of Faith in Soldier Field, Chicago, had been reserved two weeks in advance of the World Council of Churches' opening session on Aug. 15. Dr. Ralph G. Schell, executive director of the Midwest WCC assembly committee, reported thousands were seeking tickets after the supply had run out. He requested pastors to return all unclaimed tickets. However, pastors were faced with the same problem—a shortage of tickets for the ecumenical service which was witnessed by more than 100,000 people in the giant stadium.

By the end of July only 5,000 tickets of the 36,000 which went on sale April 1 were available for the eleven public plenary sessions of the assembly, the committee reported.

PRIOR to the assembly, Chicago area seminaries were helping pastors and church workers interpret the meaning of the Evanston assembly by conducting ecumenical institutes at six centers.

Four assembly delegates, chosen from among church leaders throughout the world, were assigned each of the six centers each week of the two-week program. Speakers gave four lectures on subjects pertinent to the assembly, with open discussions each afternoon.

The co-operating seminaries—Bethany Biblical Institute, Chicago Lutheran Seminary, Evangelical Seminary, University of Chicago's Federation of Theological Schools, Garrett Biblical Institute, Seabury-Western Seminary, and McCormick Seminary—provided accommodations for more than 2,000 pastors and church workers who attended the sessions.

World Council delegates are speaking from many area pulpits, Sunday, Aug. 29. Two of the most sought after Lutheran

speakers are Dr. and Mrs. Rajah B. Manika of India.

Dr. Joseph Sittler, professor at Chicago Seminary, Maywood, is attending the assembly as a delegate of the ULCA. Erv H. List, prominent Lutheran layman in Illinois, and former member of the ULCA Executive Board, is an accredited visitor.

THERE WERE 360 campers and 89 staff members at the Northern Illinois Youth Camp, Long Lake, June 26-July 1. This was the first year a five-week camping period was scheduled. Directors of the camp were Pastors John E. Cooperrider and Samuel Besecker, in charge of the two-week high school camp; William D. West, the intermediate camp; John M. Spaid and Paul Erickson, the two junior camps. Other officers were Pastors Eldred H. Trede, registrar; Walter Wittman, treasurer; and William A. Diehl, publicity director.

A groundbreaking service was scheduled for Aug. 15 at Trinity Church, Rockford. A \$500,000 church building of American colonial design will be erected. The new church building will serve as a parish hall after remodeling. Pastors are a father and son team—Dr. O. Garfield Beckstrand and the Rev. O. Garfield Beckstrand, II.

AMONG THE CONGREGATIONS—Westwood

First they bought a house . . .



The Lutheran

Church, Elmwood Park, held a groundbreaking service Aug. 8 for an extension to the present church building. Dr. L. O. Cooperrider was speaker and the Rev. Theodore W. Brosche is pastor . . . St. John's Church, Queen City, Mo., the Rev. Arthur O. Althafer pastor, celebrated the 50th dedication anniversary of the present church building on Aug. 8.

The Rev. A. Roger Gobbel will become Lutheran student pastor at Illinois University Sept. 15. Presently he is pastor of St. Mark's Church, Doubs, Maryland . . . Lutheran students attended a buffet supper Aug. 14 at St. Paul's Church, Evanston, the Rev. George H. J. Aigner pastor. Lutheran leaders from all over the world were present to meet the young people . . . The Rev. Rudolf K. Marwald resigned his pastorate at St. Paul's Church, Nachusa, effective Sept. 5, to become pastor of Salem Church, Jonesboro.

INDIANA

All Synod Leaders Will Share In Two-day Planning Session

By ROBERT H. HEINE

FORT WAYNE—A retreat for all committees and boards of the Indiana Synod will be held Aug. 31 and Sept. 1 at Camp Lu-

therwald. Officers of the synod will outline major objectives and programs for the year.

Each committee and board will hold its own regular meeting at the retreat, and all committees and board will meet together for inspiration and reports. Arrangements for the retreat are being made by President F. M. Hanes, Secretary Donald E. Elder, and Camp Director Donald Dow.

Three-year-old Faith Church, Jeffersonville, has completed a skillful reconstruction of a residence into an attractive chapel. A Lutheran in Jefferson, Dr. Richard Burman, had urged the Indiana Synod to establish a congregation in the community, just across the river from Louisville.

Dr. R. D. Wheadon, who had retired as superintendent of the Mulberry Home, was sent by the Board of American Missions in 1950 to develop the field. Faith Church was organized in 1951, with Dr. Wheadon as pastor, and services have been held in a Seventh-day Adventist church until May 1954. The Rev. Edgar Doering became pastor following his ordination in 1952. Much of the remodeling of the residence was done by members of the congregation.

CONGREGATIONS: *St. George's Church*, Edinburg, Indiana, the Rev. James F. Kelly pastor, celebrated burning of the mortgage on the parsonage purchased a year ago . . . *St. Matthew's Church*, Ft. Wayne, the Rev.

And made it into a chapel



INDIANA . . .

Dean Tyson pastor, dedicated a new \$22,000 parsonage June 27 . . . *St. Luke's Church*, Logansport, the Rev. Walter C. Davis pastor, has renovated its building and installed organ chimes and a public address system for the congregation's 60th anniversary . . . *St. Mark's Church*, Evansville, the Rev. A. R. Swasko pastor, has installed air conditioning to cool the entire church building . . . *Bethany Church*, South Bend, the Rev. George W. Schuette pastor, was featured in a two-page article, "A Church Is Born," in the magazine section of *The South Bend Tribune* June 13.

MARYLAND

Birthday Gift May Build Children's Swimming Pool

By LLOYD M. KELLER

BALTIMORE—Empty plates are not the usual homage paid to more than 32 years of selfless service. But true to the thrifty spirit of Dr. James Oosterling, long-time institutional pastor of Baltimore's Lutheran Inner Mission Society, this celebration honoring his 70th birthday was done in an unorthodox and economical way.

Instead of planning a traditional recognition banquet (no hall could accommodate the tens of thousands of people he has aided), the "Oosterling Day" committee urged families of three Lutheran bodies—American, Augustana, and United—to set a place at the head of their Sunday dinner table Aug. 8 for Dr. Oosterling, often called "Mr. Inner Mission." They used a special place mat provided by the committee for their invisible guest and remembered him in the prayer before the meal.

At the end of the day spent in remembering his decades of unstinting service, the families sent the price of a meal to the Inner Mission Society.

This tribute will take tangible form in the James Oosterling swimming pool to be completed at the Jolly Acres Camp operated by the Inner Mission Society. Planners

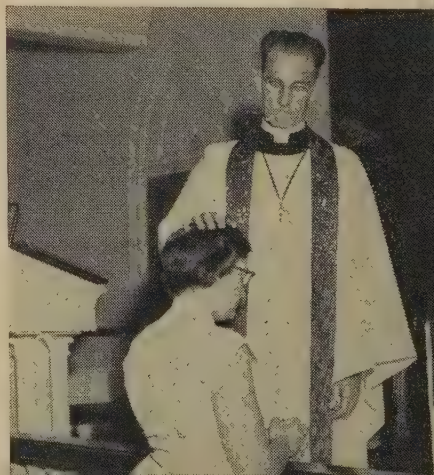
hope the gifts will total the \$65,000 needed. It will be a fitting monument to the man who dearly loved the many young people it will benefit.

A FORCED MOVE to the suburbs proved to be a blessing to Second English Church. The state of Maryland needed the original site, now surrounded by industry and business, for expansion of its professional school and hospital. The membership of the congregation had scattered, and experience indicated that only a few years of life remained to the once robust church.

So the 114-year-old congregation pulled up stakes, and erected a new building and educational unit in West Baltimore in 1952.

The move ushered in a mushrooming growth in membership. A well-organized evangelism effort netted 438 new members in the past 20 months. Significant is the fact that 40 per cent were received by adult confirmation from non-Lutheran backgrounds. Local churches transferred 20 (many of whom were not active members). Only 40 were received from out-of-city churches.

Father shared in commissioning daughter for service as missionary to British Guiana. Miss Marianne Fague was commissioned at St. Stephen's Church, Lancaster, Pa., where her father, the Rev. Harland D. Fague, pastor. The new missionary, who flew to British Guiana on July 7, planned to work in India, but was refused permission to enter by the government of that country.





NEW CONGREGATION being formed in Temple Hills, Maryland, will be called the Church of Our Saviour. Seventy-four attended first service (in St. Barnabas Episcopal Church). Pastor Robert E. Hook formerly served Keller Memorial Church, Washington, D. C.

A survey made in the summer of 1952 by a student seminarian and a student deaconess facilitated the early growth of the relocated congregation. Immediate emphasis on assimilating old and new members into organizations produced the present record of 85 new members in key leadership positions, many more participating. From the total membership 50 men serve as ushers, 20 women work in the altar guild, 20 acolytes enrich the worship services.

Miss Barbara Schoenrock assumed her duties Aug. 1 as new director of religious education at St. John's Church, Brooklyn, Maryland. A graduate of Hartwick College, she received her master's degree in religious education at Yale University. Miss Schoenrock will inherit responsibility for one of the largest vacation church schools in the ULCA. This summer 450 children were enrolled under 80 leaders.

The synod Brotherhood plans a retreat at Camp Nawakwa Sept. 11-12. John W. Boehne, Jr., will be among the speakers. Others scheduled are Claude O. Meckley, Hanover, Pa.; Earl W. Luckabaugh, Manchester; the Rev. Donald R. Warrenfeltz, Uniontown; and Robert A. Forsythe, Washington, D. C.

A gift of \$500 from the Brotherhood to St. Andrew's mission congregation, the Rev. Paul F. Luebke pastor, helped equip their Sunday school.

MISSISSIPPI

Rural Life Is Emphasized

By HAROLD A. WOLFF

STARKVILLE—On his first visit to Mississippi, the Rev. E. A. W. Mueller, rural life program director of the Division of American Missions, the National Lutheran Council, performed a triple tour of duty. At State College July 14 he addressed the Mississippi Christian Community Fellowship, an interdenominational group interested in developing the rural church. Retiring president of the group is the Rev. H. A. Wolff, pastor of Redeemer and Shady Grove churches, Sturgis.

The next day Pastor Mueller spoke to the synod Luther League convention at Luther Chapel, Pulaski, the Rev. O. M. Morgan pastor. Third stop on his itinerary was Piney Woods school, an institution for Negroes.

Lillian Ann Villaret, Trinity Church, Jackson, was elected president of the synod Luther League. Others named were Vice President Carl Seefeld, Recording Secretary Marlyn Seefeld, and Treasurer Mildred Seefeld, all of Grace Church, Laurel. Corresponding secretary is Nancy Wetz, Trinity Church, Jackson. Appointed secretaries are Allie Ruth Lingle, missionary; Joann Crumpton, Christian vocation; Walter

WOLFF IS "MINISTER OF THE YEAR"

Mississippi's "Rural Minister of the Year" is the Rev. Harold Wolff, president of the ULC Mississippi Synod and THE LUTHERAN correspondent for the state. Selection was made by the Town and Country School of Emory University in co-operation with *The Progressive Farmer*.

Besides duties as synodical president, the Rev. Mr. Wolff is pastor of a two-congregation parish and has been developing a new mission congregation. Citation of Pastor Wolff in the July issue of the magazine was as follows:

"Under his leadership the Lutheran group in Mississippi—though small—has made itself seen and heard in all programs for the general welfare of community and state.

"Mr. Wolff also serves as president of the Mississippi Christian Community Fellowship. This group of clergy and lay people help sponsor the rural church development program in Mississippi.

"He has helped rural ministers and laymen from all over the state to work together in the church and community program.

"Every Sunday the Rev. Wolff holds three services, driving 12 miles to one point, 18 to another, over country roads. He has been helpful in organizing new churches in the state.

"He is chairman for the town and country development program and student pastor for Lutherans at Mississippi State College."

St. John's Church, Louisville. Charles assists his father and Veterans Administration Hospital Chaplain Vaughan as liturgist. Nancy is a member of a Luther League caravan team for the second year.

Dr. Frances Dysinger represented Women's Missionary Society of the ULC at the synodical WMS convention July 22-23 at Jackson. Election results show M. O. M. Morgan, Burns, president; Mrs. Wade H. Koons, Jackson, vice president; M. R. B. Tullos, State College, recording secretary; Mrs. L. P. Roberts, Jackson, treasurer; and Mrs. E. A. DuBard, Sallis, statistical secretary.

EIGHT CONGREGATIONS have scheduled preaching missions this summer. Synodical President H. A. Wolff has conducted missions in his parish at Sturgis, as well as at New Hope Church, Sallis, assisted by the Rev. O. M. Morgan pastor.

Churches to benefit from out-of-state speakers were Providence Church, Burlington, where a mission was conducted by the Rev. Victor Derrick, pastor of First Church, Memphis, Tenn.; Luther Chapel Church, Pulaski, conducted by the Rev. Fulton Counts, Knoxville, Tenn.; and Bethlehem Church, Forest, led by the Rev. G. S. Derrick, now serving at Covington, Ky.

Bethesda Church, Louisville, heard local pastor, the Rev. C. C. Helmley . . . In the offering is a mission to be conducted late September at St. John's Church, Louisville by the Rev. Wade H. Koons.

Evening sessions proved successful at the vacation Bible school sponsored by Luther Chapel, Pulaski, the Rev. O. M. Morgan pastor. Superintendent W. N. Roberts reports 76 enrolled.

"RE-EVALUATION" is the watchword at St. Paul's Church, Senatobia, the first Lutheran church organized in North America. Superintending pastor, the Rev. Karlis Birznieks, is leading the church council in a complete study of methods of American church life and administration. Because movement into industrialized areas has lessened, the congregation should become stabilized during the remaining months of this year.

Brown, Jr., evangelism; Barbara Whites, social action; Charles Morgan, recreation.

Miss Billie Grace Ungerer, of Texas, was the official Luther League of America representative.

CARRYING ON the family tradition of church service are Charles and Nancy, children of the Rev. Wade H. Koons, pastor

There Was Much Activity At Mush-amush Last Month

By DOUGLAS A. CONRAD

HALIFAX—The Lutheran youth camp at Lake Mush-amush was the focal point of synod activity in July. Boys' and girls' camps, a Luther League week-end retreat, and a laymen's retreat early in the month filled the camp agenda. Camp Sunday, July 11, attracted more than 2,000. Conducting the festival service was the Rev. L. G. Bald, Grace Church, First South. The Rev. Douglas A. Conrad, Resurrection Church, Halifax, delivered the sermon.

Vesper service ending the day featured three Luther League caravanners touring the synod for six weeks: Lawrence Sehy, Battle Creek, Mich.; Sherri Karentoff, Findlay, Ohio; and Patty Hamm of Hagerstown, Md.

The caravanners visited all young people's groups in each parish of synod, and gave substantial help in planning the Luther League retreat.

SISTER EVELYN HOULROYD of the Board of Diaconess Work, another guest of synod for the same period, sketched the work of the diaconate for the congregations and directed the girls' choir on Camp Sunday.

Offerings from vacation church school pupils in two congregations were given to Lutheran Sunday school by mail, Lutheran World Action, the Dartmouth mission, and the British and Foreign Bible Society. St. Paul's Church, Bridgewater, Dr. C. H. Whitteker pastor, had the largest school—101 enrolled and an average attendance of 75 per cent.

A church shared by four denominations

LET'S BE FRANK

We would appreciate your presents at the reception for our new pastor and his wife, to be held at Bethel Lutheran Church, 7th and Broad Ave., on Sunday evening, Aug. 1. Time 7 to 9.

THE COMMITTEE

From postcard announcement mailed to congregation and friends.



BELL for Harmon-on-Hudson. Our Saviour congregation wanted a bell to ring each evening and before Sunday services as church bells ring in Europe. Mr. and Mrs. Edward Rondthaler had this one imported from Paris, and called it the "Morning Star" (for Epiphany star embossed on side). The Rev. F. G. Gotwald is pastor

recently celebrated its 50th anniversary. At the Lutheran anniversary service in Union Church, Indian Point, the guest speaker was the Rev. L. G. Bald of Lunenburg. Liturgist was the Rev. J. B. Jenson of the Mahone Bay Parish.

More than 150 women attended the convention of the Women's Missionary Society held in Mt. Calvary Church, Upper Northfield, the Rev. Wilfred Myra pastor. The theme followed the pattern: Lead Me, Fill Me, Use Me. Mrs. D. A. Conrad, Halifax, was elected president. Other officers-elect include Mrs. Foster Lohnes, Middle La-Have, first vice president; Mrs. Lawson Himmelman, Bayport, second vice president; Mrs. S. A. MacPherson, Lunenburg, secretary; Mrs. Willis Falkenham, Lunenburg, treasurer; and Mrs. Valsen Rhodenizer, Bridgewater, statistician.

DEDICATION

CHURCH IS BUILT IN NEW ARCHITECTURAL STYLE

MODERN building materials were frankly used in the new Grace Church, Pottstown, Pa., dedicated in early summer. Concrete arches, instead of wood or steel, support roof. Interior walls are of fine-textured concrete block, unplastered, with bright color used freely. Windows are butted against arches, instead of centered between them, and are L-shaped to the walls, eliminating glare. Floors are of concrete, covered with asphalt tile. A narthex screen is of sand-blasted plate glass.

T. Norman Mansell was the architect. Cost of the building, totaling 317,000 cubic feet (including extensive church school facilities) was just over \$300,000. Pastor is the Rev. Edgar Brown.

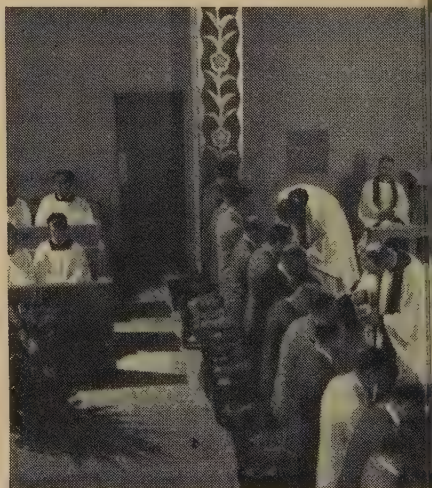
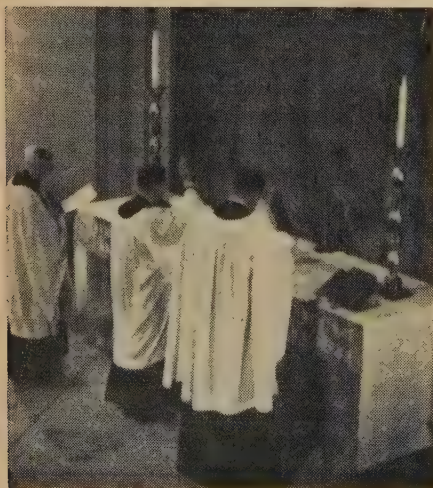


Procession from old church to new



Door was opened by Synod President Charles Cooper

First celebration of Holy Communion in new church was on dedication day, June





Nave (above) Narthex (below)



ALTAR IS SLAB OF ITALIAN MARBLE PLACED ON EIGHT MASSIVE PILLARS, WITH IMMENSE REREDOS OF GREEN MARBLE SLABS, ON WHICH IS PLACED FIGURE OF TRIUMPHANT CHRIST



Trains to Toronto

IT WAS UNCERTAIN this month whether special trains will be scheduled to take delegates and visitors to the United Lutheran Church convention in Toronto, Oct. 6-13. Delegates had been slow in notifying Mr. William H. Patrick of the transportation committee (722 W. Sedgwick St., Philadelphia 19) about their travel plans. If a sufficient number want railroad reservations, a special train will be provided.

Advice to delegates from Mr. Patrick last week was as follows:

Boston and New York delegates would gain the best service by using Lehigh Valley Train No. 7, which leaves New York daily at 8:10 P.M. Philadelphia delegates will join this train at Bethlehem.

Delegates from the South Atlantic states will do best by using the Washington, D. C., gateway. From Washington, they can use either the Baltimore and Ohio to Wayne Junction (Philadelphia) or the Pennsylvania Railroad to North Philadelphia station. They will then use the Reading Company train which leaves Wayne Junction at 8:31 P.M. and North Broad Street at 8:25 P.M. daily, joining the New York train at Bethlehem.

Delegates from Alabama, Tennessee, Kentucky, Ohio, and Indiana should use the Detroit gateway. Canadian National Railways operates four trains daily between Detroit and Toronto.

Cleveland area delegation will use the Buffalo gateway. The New York Central operates four through trains daily between Buffalo and Toronto.

OLDEST United Lutheran congregation in North America, First Church, Albany, N. Y., will dedicate its new building Sept. 19. The congregation came into existence in 1649, a half-century before any of the Pennsylvania congregations were organized. The new structure, in Colonial-Georgian style, seats 600, and cost \$450,000. Dr. Morris C. Skinner is pastor. Since 1934 when the old church was burnt, the congregation has been worshipping in a parish hall adjoining the old building.

Delegates coming from the central, mid-west and far-west states will use the Chicago gateway. Canadian National operates the through trains daily between Chicago and Toronto.

PENNSYLVANIA

Social Problems Will Be Studied at Paradise Falls

PHILADELPHIA—Such problems as juvenile delinquency and a congregation's responsibility for its older people will be discussed at the Pennsylvania Ministerial Board of Inner Missions conference at Paradise Falls, Aug. 24-27. Theme of the midweek conference will be "The Congregation Serving Its Community."

Opening address will be by Dr. John Hershey, executive director of schools, Hershey, Pa. A three-session seminar in pastoral counseling will be led by the Rev. Carl R. Plack of the Welfare Division, National Lutheran Council. Mrs. William Heydrick of the Philadelphia Crime Prevention Commission will speak on "Juvenile Delinquency."

An outstanding feature is the scheduled meetings of the "Church Council." At these sessions the group will discuss ways to help congregations to increase their effectiveness. There will be a panel discussion on evangelism and an address by Mr. G. Allen Dash on "The Congregation in Industrial Relations."



Two Ordained at Columbus

By E. RUDOLPH WALBORN

COLUMBUS—Two ad-interim ordinations authorized by the Synod of Ohio at its convention in May were held last month. On July 15 Mr. Leslie Charles Schulz was ordained at Fourth Church, Springfield, by President George W. Miley. Dean E. E. Flack preached and Pastor Dana H. Johnson participated in the service. Pastor Schulz, a native of Brenham, Texas, graduate of Texas Lutheran College and Hamma Divinity School, has been called to the Rock Creek, Indiana, parish.

Ordained July 25 in his home congregation at Bethany, Cleveland, was Paul Joseph Korntheuer, called to the East Canton-North Baltimore parish in Ohio. President George W. Miley preached and, assisted by Dr. J. H. L. Trout, ordained Pastor Korntheuer, who is a native of Martin's Ferry, Ohio, and a graduate of Wittenberg College and Hamma Divinity School.

Eleven men were ordained in Ohio this spring. Seven are serving Ohio congregations.

PASTOR DAVID F. TATE was installed in the Doylestown-Marshallville parish by Dr. Andor H. Leffler, of First Hungarian Church, Cleveland, home congregation of Pastor Tate, a 1953 Gettysburg Seminary graduate . . . President George W. Miley on Aug. 8 installed Pastor F. M. Koeplin in the Adamsville three-congregation parish. Pastor Koeplin formerly served in the American Lutheran Church, and has been supplying at Adamsville since 1952.

Activity in the Pike county atomic energy area is now at its peak, with 22,500 construction workers—the expected peak employment—reached in August. By the end of 1956 the gaseous diffusion plant will be in operation with a much smaller number employed. Eleven denominations have workers in the area, each of which has been assigned an area of responsibility, including forty trailer parks.

Pastor John G. Gensel, formerly of St. Paul's Church, Mansfield, is in charge of

National Lutheran Council activity, assisted by Marilyn Swanson, parish worker from Sioux City, Iowa. Services are held each Sunday in the "Jolly Spot," which is a restaurant during the week. Pastor Gensel says that ecclesiastical flavor is given by calling the meeting place "St. Jolly Spot," and a barn used for services by Episcopalian Church army officers is called "St. Barnabas-in-the-weeds."

Pastor Gensel has been holding Lutheran services in the Presbyterian church at Waverly where attendance has averaged 50 worshippers each week.

During summer months co-operative vacation Bible schools were held for two weeks at trailer camp centers. The Chapel of the Good Shepherd, a trailer furnished by the National Lutheran Council, provides a meeting place and center.

Pastor M. Glenn Bishop of the Jerusalem, Acme, congregation, returned to the parsonage after two separate hospitalizations and a major operation in July to find that the congregation had installed a TV set to keep the pastor quiet until he returns to his pulpit in September . . . Dr. Cyrus M. Wallick of Our Saviour Church, Dayton, has been convalescing after hospitalization in Dayton and in New York where he underwent a leg amputation.

Pastor Louis S. Bel has resigned from Our Saviour's Church, Elyria, to go to First Hungarian Church, New Brunswick, in the New Jersey Synod . . . Pastor John A. Root has become associate pastor at Holy Trinity, Toledo, from Christ Church, Carey.

PENNSYLVANIA

Pastors Plan Prayer Period

By CALVIN E. HUMBERT

WILKES-BARRE—Pastors need prayer meetings too. Aware of the necessity of occasional escape from the hurly-burly of life, men of the Wilkes-Barre pastoral association

THE REV. CALVIN E. HUMBERT, pastor of Messiah Church, Wilkes-Barre, is "The Lutheran's" new correspondent in his conference.

PA: WILKES-BARRE . . .

will gather at St. James' Church, three miles south of Nescopeck, the Rev. Frederick W.

WANTED

The Irving-Fillmore, Illinois Parish would like to get in touch with an elderly Minister. Any minister interested please write to Secty. of the Irving, Illinois Lutheran Church.

WANTED

Director of Religious Education to supervise Sunday School and Youth activities, and assist in general parish work. State age, education and experience. Write the Rev. Henry V. Kahlenberg, D.D., Trinity Lutheran Church, St. Petersburg, Fla.

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Moock pastor, for the 23rd annual retreat.

The retreat preacher is to be the Rev. Arnold Keller, Jr., St. John's Church, Allentown. Chaplain George W. Fritch, St. Peter's Church, Scranton, will conduct service.

RESPONSIBLE lay leadership is essential for an effective congregational life. Eager to promote a lay ministry, the Carbon County pastoral association will sponsor a six-week leadership training school at Grace Church, Lehighton, the Rev. Frank R. Herr pastor. Beginning Sept. 28, courses called "Winning Others for Christ," "The Goodly Fellowship," "Old Testament Bible Study," and "Teaching Intermediates" will be taught by Mr. R. Eckhart, Pastors G. J. Jacoby, Wm. Leifeld, and R. R. Rhody.

The fourteenth annual Wilkes-Barre school will be held for six weeks from Sept. 27-Nov. 1. The Rev. Francis R. Edwards, dean, announces six courses: Understanding Yourself (for high school pupils), Teaching Intermediates, Teachings of Jesus, How Christian Character Develops, The Lutheran Church and its Work, and Teaching Values of the RSV.

"Teaching the Faith" is the theme of the Sunday school institute for the Upper Merion district listed for Sept. 21 at St. Peter's Church, Scranton, the Rev. George W. Fritch pastor. Treated in four segments—the home, the church school, the weekday school, and the vacation Bible school—the theme will be pin-pointed by the speaker, Dr. Richard Klink of St. Paul's Church, Allentown.

Area picnic meetings brightened the month for Luther Leaguers. Lehighton district young people meet at Memorial Park, Palmerton, Aug. 25. Leaguers in the vicinity of Scranton will meet at Connell Park, Scranton, Aug. 27.

The Rev. Harold G. Deisher, Christ Church, Wilkes-Barre, was unanimously elected to serve on the board of directors of Muhlenberg College . . . Mrs. Richard George, faithful organist at Christ Church, Wilkes-Barre, for 25 years, has resigned to live in California . . . The interior of St. John's Church, Jim Thorpe (formerly Emma Mauch Chunk), the Rev. Wm. J. Leifeld pastor, is being renovated for fall use.

Leaguers Discuss Love

By ARTHUR W. LAWVER

WILLIAMSPORT — Businesslike ways of conducting convention affairs were commended by adults who observed Central Pennsylvania Synod Luther Leaguers at their annual meeting, held on the Susquehanna University campus, July 21-23. Each day began with "morning watch," with "The Greatest of These—Love," as the central theme. Following morning devotions the 208 delegates and 120 visitors divided into 20 discussion groups, led by pastors of the synod, for practical application of the theme. There were 500 young people present for the annual banquet, with Pastor Wallace E. Fisher of Trinity Church, Lancaster, as speaker. The Rev. Franklyn Lambert was convention chaplain.

Miss Donna Logan of Bloomsburg presided at the business sessions, which included adoption of a new constitution. Newly elected president is Fred Shilling. Other officers elected are: Lester Rudisill, first vice president; John Cochran, second vice president; Alma Griffith, secretary; Robert Rhorbaugh, treasurer; Lorraine Kelly, statistician.

Workshops were held on "Christian Vocation," "Advisors," "Evangelism," "Dramatics," "Missions," "Music," "Recreation," "Visual Aids," "Social Action," "Intermediate and Senior Topic Presentation."

The Rev. Arthur Bauer, attending his first convention as a new full-time associate secretary of the Luther League of America, made two addresses. League caravaners Paul Johnson of Aurora, Illinois, and Jane Derrick and Karilyn Slye of Columbia, South Carolina, added to the enthusiasm of the meeting.

FOR MORE THAN 35 years for a brief time each summer young Lutherans have "camped" on the campus of Susquehanna University. A program of courses on worship, the life of Christ, the parables of Jesus, the Reformation church, missionary heroes, and so forth, filled the days for the 249 campers enrolled this summer—a record season.

August 25, 1954

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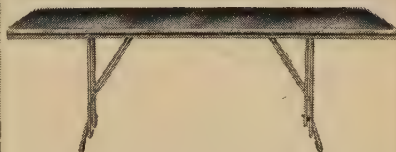
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WANTED

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SERVICE OPPORTUNITIES

Director for Lutheran Settlement House, a group work agency in an inter-racial setting. Person responsible for planning and directing religious and activities programs for all ages with staff members. The director would also participate in community work. College training and experience required. Program workers, male and female, to guide boys and girls of school age and work with adults in a neighborhood setting. Salary scale and personnel policies available on request. Write stating qualifications and training to: Sister Betty Amstutz, Executive Director, 1340 Frankford Avenue, Philadelphia 25, Pa.

PA: WILLIAMSPORT . . .

Chaplains John Fisher, Washington Church, Washingtonville, and George J. Frehn, St. Matthew's Church, Catawissa conducted matins and outdoor vespers. Assisting the directors (Pastor Raymond Fisher, First Church, Mifflinburg, and Mr. Adam Bingaman) were caravaners-conductors Nancy Koons, Jackson, Miss.; Virginia Sorenson, Chicago, Ill.; and F. Vaselenak, Seattle, Wash.

Members of the faculty were Pastor E. O. Steigerwalt, Robert Picking, Clarence Miller, George Whetstone, W. R. Fitzgerald, John Lenhart, Luther Gotwald, Jr., James G. Shannon, Walter Brown, and John Weikel. Mrs. Kimball Miller of Williamsport and Sister Sally Tschumi also taught.

Dr. J. Ray Houser has resigned from Mark's Church, Williamsport, to accept call to the presidency of Waterloo Seminary, Ontario, effective Sept. 12. His move terminates a 26-year pastorate.

DECEASED

Dr. P. E. Monroe

Dr. P. E. Monroe, 78, former president of Lenoir Rhyne College, died July 31 at Hickory, N. C.

Born in Rowan County, N. C., in 1888, he studied at North Carolina College, Newberry College, and Chicago Seminary, and was ordained in 1901.

He served parishes at Pulaski and Rockford, Va.; Johnston and Ehrhardt, S. C.; Hickory and Concord, N. C. Official positions he held were: President of the South Carolina Synod, member of the ULC Foreign Mission Board, president of the North Carolina College Conference, and president of Summerland College, Batesburg, S. C. He was president of Lenoir Rhyne College from 1934 to 1949.

Surviving are a daughter, Mrs. C. Gwin of Hickory, and a son, Karl H.

Funeral was conducted Aug. 1 at Andrew's Church, Hickory, by Dr. Voigt. Cromer, president of Lenoir Rhyne College with Dr. Melvin S. Lange assisting. Burial was in Oakwood Cemetery, Hickory.

Rev. Eugene A. DeJerus

The Rev. Eugene A. DeJerus, 52, died July 31 after attending the Board of American Missions summer school for home missionaries at Lutheridge, North Carolina. He was pastor of Zion Church, Middletown, Ohio, since May 1.

Born of Dutch parents in British Guiana in 1901, he worked as an accountant and newspaperman. He met Dr. Ralph J. White, ULC foreign missionary, who arranged for Pastor DeJerus' theological study at Hamma Divinity School, where he was graduated in 1929. Because his student visa did not permit permanent residence in the United States, he lived in Windsor, Canada, for four years. He returned to Springfield, Ohio, in 1934 and was ordained by the Ohio Synod.

Parishes he served are: St. John's, St. Clara, W. Va.; Tabor County parish, New Haven, W. Va.; Rockport, Ind.; Emmanuel, Lawrenceburg, Ind.

Surviving are his widow, the former Della Groshart, and a daughter, Mrs. Elmer Geehan, of Ogden, Utah.

Funeral service was held Aug. 5 at Zion Church with Ohio Synod President George W. Miley, Indiana Synod Secretary Donald E. Elder, and Dean Elmer E. Flack, Hamma Divinity School, participating. Interment was in Woodside Cemetery, Middletown.

Rev. Paul H. Wolpert

The Rev. Paul H. Wolpert, aged 39, secretary of the Pacific Southwest Synod for the past ten years, died July 29. He was vacationing in the High Sierras with his family. He was the son of the Rev. and Mrs. Herman C. Wolpert, born at Lause-land, Saskatchewan, in 1914, and attended public school in Fruitland, Idaho. He engaged in advertising work for some years previous to his decision to prepare for the ministry.

Mr. Wolpert was graduated from Muhlenberg College in 1940 and Mt. Airy Seminary in 1943. He was ordained at First Church, Sacramento, Calif., and served there as pastor eight years before accepting a call to First Church, Fresno, Calif. Both congregations experienced vigorous growth

during his pastorate. He is survived by his widow, and a son, Paul Edward.

Funeral service was conducted by the president of synod, Dr. Carl V. Tambert, assisted by the Rev. Milus Bonker, the Rev. H. Paul Romeis and the Rev. Robert Romeis. Committal service was at Lodi, California.

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CLARA MAASS MEMORIAL HOSPITAL

Newark, New Jersey

in conclusion

FINDING COMMON GROUND on which to meet is one of the biggest problems affecting relationships between people. From opposite sides of the fence, the view is often distressingly different. Those who are able to see only their own side remain tragically separated from all the others. The results of this separation can be seen in the rifts that exist in the world as well as in the church.

When Dr. Otto John crossed the border into Germany's East Zone a few weeks ago, he issued a statement picturing the western democracies and especially the United States as warlike monsters who are building up a fascist military regime to attack Russia. That's what the picture looks like from his side of the fence. We respond that he is the tool of Communist propaganda which spreads the big lie about others in order to mask its own sinister aims.

The pictures that people conjure up in this sort of political "cold war" make them frightened and panicky. In their terror they are likely to strike out blindly against those they have made themselves believe are their enemies. Then the result will be a disastrous war fought with horrible weapons.

EVEN IN CHRISTENDOM there are those who fancy that only ogres live on the other side of the fence. Last week I attended some sessions of the International Council of Christian Churches, the fundamentalist group. There Dr. Carl McIntire made an unbridled attack on other Christian groups. The church leaders meeting at Evanston, he declared, were the "priests of Baal with their groves and shrines." They represent the "apostate system of our day." Their churches harbor Communists and destroy the Bible,

he accused. His hearers punctuated address with shouts of "Amen" and "Praise God."

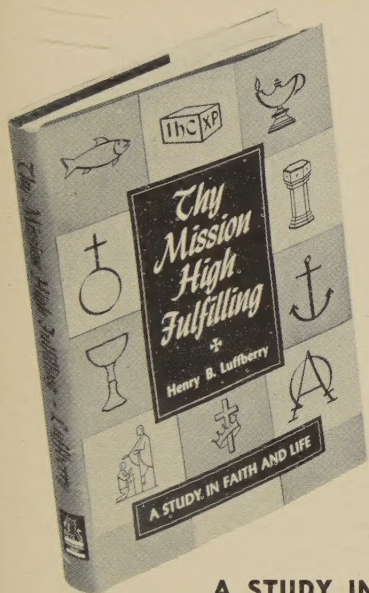
At Evanston, on the other hand, McIntire's cohorts are not likely even to be mentioned, except in private conversation. Then it will probably be with disdain. Delegates at Evanston will pursue their proper business, studying, planning, seeking improved means of serving God and building his kingdom. But the very existence of the McIntire group is evidence of the hate-filled, divisive spirit that too often weakens Christendom.

WE LUTHERANS ARE sometimes not so kind to one another, either. The picture as we see it from our side of the fence always sets us off in far better perspective. We feel sorry for the benighted folk who don't see things our way.

Yet, if a group of Missouri Synod pastors were to attend a ULCA convention, they would probably feel very much at home. They'd find a deep concern for the true Word of God and a sincere effort to express Christian faith in terms of life today. Similarly, if some of us were to be present at a Missouri Synod convention, we would find a comforting fellowship. We'd wonder why things look so different across the fences of division.

The walls of separation that have been constructed by many generations are likely to crumble at the sound of a man-made trumpet. The processes of time may erode some of them. But peace and unity and the advancement of what we are pleased to call the Kingdom of God on earth will only come when we realize that the picture we draw of others may be only a partial likeness, and not sometimes even be a grotesque caricature.

—ALBERT P. STAUDERMAN



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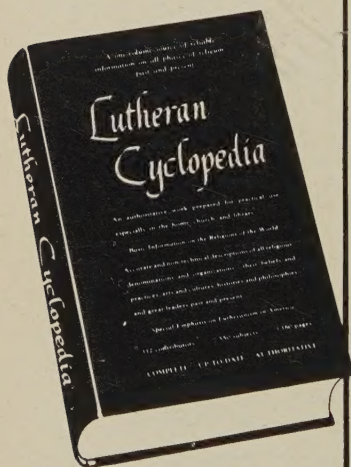
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